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VOL. LXI

MILWAUKEE, WISCONSIN, AUGUST 16, 1919

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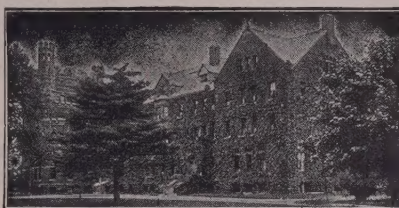
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O EVERLASTING Teacher of mankind, from Thee come the workers of good for ever. Thine are the revivers of godliness in the world, and the sowers of winged seeds of truth.—Rowland Williams.

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 16, 1919

NO. 16

EDITORIALS AND COMMENTS

Save Our Work Among the Igorotes!

IT is seldom that we admit to the columns of THE LIVING CHURCH a discussion of differences between a bishop and one of his clergy. That cases involving such differences constantly arise is perfectly inevitable; every bishop in the Church can tell in pathetic tones of clergy who have caused them the greatest grief, while many of the clergy know of cases where bishops have seemed to deal unsympathetically and tactlessly with some of their clergy. Of course the frailty of human nature is the sufficient explanation of these unhappy differences, and they are as frequent under the Roman and the Methodist systems as under ours. By no sort of amendment of laws or change in system could we be free from difficulties of this nature.

We must now discuss a difference between Bishop Graves, as Bishop in temporary charge of the Philippines, and the Rev. John A. Staunton and the Rev. A. E. Frost, missionaries among the Igorotes in the far northern portion of that missionary district; not because it is pleasant to discuss such an unhappy incident, but because the recall of the two priests, which the Bishop has requested, would, in our opinion, not only involve gross injustice to the two mis-

them, in the publication and widespread distribution of the Open Letter in this country with a demand that the Church at large will intervene to prevent the disruption of the mission by an unsympathetic bishop, and, finally, in a formal demand by Bishop Graves upon the Board of Missions to



FREQUENT CALLERS (IGOROTE HEAD MEN) AT THE MISSION HOUSE AT BONTOC IN EARLY DAYS
[From THE LIVING CHURCH, January 2, 1904]

sionaries but would also probably disrupt the most successful mission of the American Church.

The differences were stated last winter in an Open Letter addressed by Mr. Staunton to the Bishop, in the Bishop's written statement to both the clergy that he would take steps to secure the withdrawal of both of



EARLY IGOROTE CONVERTS UNDER INSTRUCTION, WITH THE REV. JOHN A. STAUNTON
[From THE LIVING CHURCH, June 3, 1905]

withdraw these two clergy from the field. We have held back any discussion of the matter in the hope that the differences between the parties might be quietly settled. This seems now to be impossible, and the Church must act upon the issues and consider what ought to be done concerning them in order to promote the well-being of her missionary work.

NOTHING in our whole missionary field is more picturesque than the work among the Igorotes of northern Luzon. No mission has received greater publicity, none has

been more frequently illustrated for missionary lectures and appeals, none has been more remarkably successful. In the missions at Sagada and Bontoc, under those two missionaries whose recall Bishop Graves now demands, are enrolled considerably more than a thousand communicants, all converts made from savagery within fifteen years, being two-thirds of all our communicants in the Philippine Islands and considerably more than half as many as Bishop Graves and his



AN EARLY IGOROTE CONGREGATION ENTERING CHURCH
[From THE LIVING CHURCH, June 3, 1905]

thirty-six other clergy have in the entire missionary district of Shanghai after efforts extending over a period of seventy-five years.

This Igorote mission has the honor of being the only mission of the American Church to be established among actual savages in our day. Bishop Brent was sent to the Philippines in 1902. The American occupancy of the islands was less than four years old and the Philippine insurrection barely over. Bishop Brent took for the special work of the American Church that of civilizing and Christianizing the naked Igorote savages. The Filipinos were Christians of the Roman obedience; the Bishop determined that it was no part of his duty to introduce religious dissensions among them. The wild Igorote savages of the north and the Mohammedan Moros of the south presented ample field, in his judgment, for all the missionary work that the American Church was likely to support in the Philippines, and the first of these was the work to which he assigned the Rev. John A. Staunton in 1904.

Mr. Staunton was avowedly and emphatically a Catholic Churchman. He had been connected with the Church of St. Mary the Virgin, New York, for thirteen years and had afterward been rector of two of the most "advanced" parishes in the country. All this was perfectly known to the missionary authorities at home and to Bishop Brent in the field, and it was perfectly well known that whatever work should be inaugurated by Mr. Staunton would be on those lines.

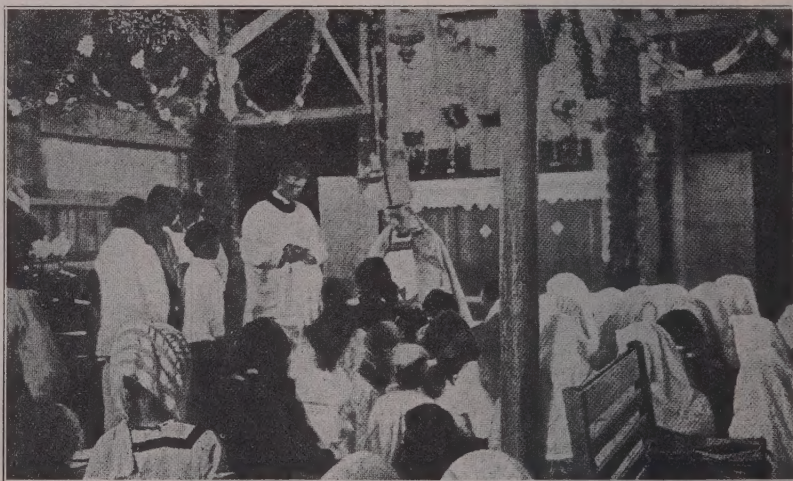
Bishop Brent sent him among the Igorotes to do what he could. Years earlier there had been a small Roman mission among those people. It had failed and been withdrawn, but lingering memories of the *Ave Maria* were a slight touch of Christianity with which the newly beginning missionary could establish a point of contact. But except for such faint traces of Christian language, which had not crystallized into Christian life, the people were savages and head hunters. "Shortly before the mission was opened," says Mr. Staunton in his Open Letter, "eighty heads were taken right here on this spot, and forty more, half an hour from here, in the town of Balugan, where we now have many Christians."

As the result of fifteen years of work by Mr. Staunton and several associates—Mr. Frost came into the mission

later—naked savages have been transmuted into self-respecting, civilized, Christian people. A saw mill, a printing press, and various other industrial activities, along with the prayers and the praises of the Church, have contributed to this end. Every Christian is trained to be a missionary as though it were a matter of course, and they bring each other to baptism and to the knowledge of a civilized life. "We aim," says Father Staunton, "not to make Christians only, but to develop our Christians in every way possible. Better houses, better clothes, better food, better customs, better instructions, better methods of work, better health, better lives—all are included in our plans for these people. They know that we have their best interests constantly in mind, and as a result they trust us. . . ."

"The savage in his 'gee-string' or loin cloth may indeed be a sincere Christian, but his aspiration will then necessarily include material development. There is no hope for the Christianized savage who has no discontent with his former surroundings; who does not want to be cleaner in body, better clothed, better fed, better housed, better educated, more industrious, and to push his children upward by giving them advantages which were denied to him. It is not the absolute value of soap over dirt; beef over dog-flesh; board houses over those made of grass; reading, writing, and figuring over illiteracy; the use of saws and planes instead of the primitive axe, that is important; but it is the tendency of these things, and the aspirations which they represent. There is no absolute standard of civilization, or education, or enlightenment; these things are relative; but there is an absolute direction which a man must follow if he is ascending. It is unthinkable that a man should be ascending to Christ while at the same time he is degenerating as a social being."

This civilizing process is absolutely interwoven with that of making the people Christians. "The center of all our activities," continues Father Staunton, "is the altar where dwells the crucified, risen, and ascended Christ. At the ringing of the Angelus, three times a day, we turn there in recognition of the Incarnation; twice daily we gather there, as for our family prayers; we visit the church for private or common prayers at other than the set times of service; special prayers are made there, special offerings made, special vows taken."



BISHOP BRENT ADMINISTERING CONFIRMATION AT SAGADA
[One of his later classes]

"Pass our school building of an evening and one may hear our boys singing hymns, or reciting the Creed, or reading Bible stories, or saying common prayers with the greatest enjoyment. A few days ago a group of our girls at work were observed to stop, kneel down on the floor, make the sign of the Cross, put their hands together, say a prayer in unison, then get up and resume their duties with a healthy unconsciousness that they had done anything remarkable. No one had taught them to do this, the action was spontaneous, yet they had unconsciously placed prayer where it belongs in its natural relation to daily life, and this as a

result of the unartificial influences of the daily life of the Mission."

"The Sagada Mission is frankly an experiment, but one based on faith and common sense: a novelty, perhaps, in the mission field, but a novelty thoroughly loyal to the Church; for hundreds of parishes at home have for years employed the same ecclesiastical methods, been recognized as thoroughly loyal, and their help sought in support of general

before his visit, "to greet him by ringing the church bells, tooting horns, and otherwise making a barbaric noise. . . . Bishop Brent's custom was to go first of all on arrival to the church and, after kneeling before the altar while a few prayers were being said, to put on his cope and mitre, go up to the altar, and give the people his episcopal blessing." A similar practice is very common in our Indian missions in this country. The Bishop's reply, according to Father Staunton, is that "I [Staunton] might make any explanation I liked to them, but that [the Bishop] would not go to the church for the accustomed reception and blessing." "You showed a disinclination even to visit our out-stations, where you might have seen something of how our people lived," writes Father Staunton to the Bishop; "I've seen mission stations before," was your remark." Nor are these the only instances of lack of consideration, carried even to the extent of official discourtesy, that are cited.

We do not forget that we have in the Open Letter only the statement of one party to this unhappy quarrel, and that tactlessness may easily not have been confined to one side. But the interest of the Church is in saving this mission rather than in determining exact degrees of personalities. We must presume that at least the exchange of letters between bishop and priest is accurately given, and the letters themselves, supplemented by the explanations

that seem to be credible, sufficiently bear out the general tenor of Father Staunton's charge of unsympathetic dealing on the part of the temporary bishop. Neither is there any question that Bishop Graves has formally asked for the retirement of these, the most successful missionaries, from any point of view, that the American Church has in the field to-day—men who were able to work enthusiastically and with great success during the entire episcopate of Bishop Brent in the Philippines.

Returning to Manila from his visit to the Igorote mis-

mission work. We pray God that He will grant during the coming year continuous peace and progress."

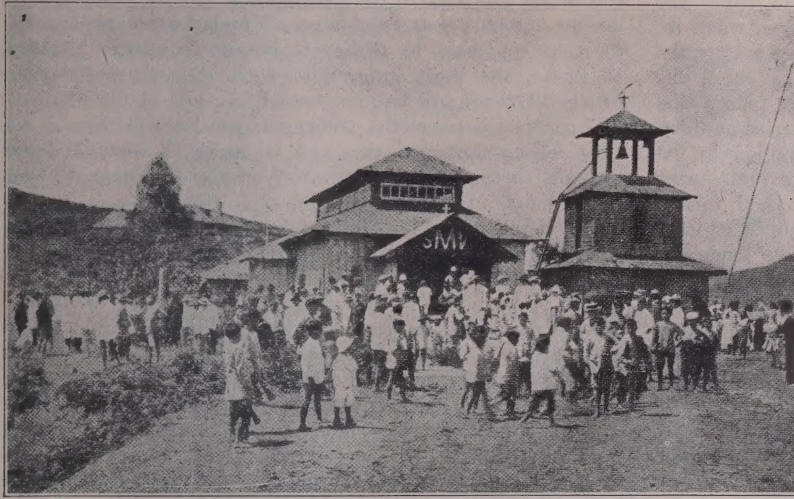
THIS IS THE PERSPECTIVE which the Church should see in the Igorote mission. It is a work among Malays; and Malays need to become civilized rather than to be made experts concerning the things that have divided Christians in Europe and in America.

And the work is a magnificent success. Numbers are not the sole test of the value of a mission, but the fruit of this mission is shown both in numbers and in the manifest change in the lives of the people. This Igorote mission is the standing, living monument to the statesmanship and missionary zeal of Bishop Brent. And during his episcopate in the Philippines there was the most cordial coöperation between the Bishop and the two missionaries, and Bishop Brent fully accepts the responsibility for the policies of the Igorote mission.

But Bishop Brent resigned his work in the Philippines and, after a year and more in the army, accepted the bishopric of Western New York. The House of Bishops elected a successor to him but the priest elected felt it necessary to decline. The Presiding Bishop therefore placed the mission in temporary charge of the Bishop of Shanghai, Dr. Graves.

Bishop Graves made one visitation last autumn. At Father Staunton's mission he confirmed 332 candidates—a greater number than had ever been confirmed in a single year in the whole district of Shanghai. In the last year preceding his visit there had been at Sagada 629 baptisms; there had been only 448 in the entire district of Shanghai during the same year.

Father Staunton's account of the utterly unsympathetic attitude of the Bishop during his visitation is the most depressing story that we know of in all the annals of Christian missions. "It has been customary at Sagada when the Bishop comes," Father Staunton had written the Bishop



A PRESENT-DAY CONGREGATION LEAVING CHURCH—SAGADA



CLASS CONFIRMED BY BISHOP GRAVES AT BESAO, NOV. 11, 1918
[Bishop Graves toward the left of the picture]

sions, Bishop Graves issued a general letter to the clergy of the Philippine mission directing them to discontinue the "perpetual reservation of the Blessed Sacrament and the burning of a light before it" and "the singing of the *Ave Maria* together with the burning of candles and offering of flowers before the image of the Virgin." As to the reserved sacrament Father Staunton says: "It was from Bishop Brent that I hold the valuable 'watch case' pix which I constantly use in carrying the Blessed Sacrament from the tabernacle to the sick. From the beginning of the Mis-

sion the Blessed Sacrament has been reserved on the main altar in a tabernacle where It is the center of our people's devotions. A letter written by Bishop Brent in the early days of the Sagada Mission rejoiced over the way the Igorotes brought mountain lilies to decorate our shrine." "Twenty times during the last fortnight I have been called upon to take the Blessed Sacrament from our altar to the sick."

Bishop Graves' instructions show no sort of interest in this pastoral care of the sick who—not more than fifteen years removed from savagery—have learned to value the Holy Eucharist as a real factor in their lives even when ill. There is no pretense of constructive help. There is only the formal order from bishop to priest such as has been the despair of so many devout Churchmen in other places who yearn to see in our bishops pastors, missionaries, guides, shepherds, rather than wet blankets to be applied to extinguish enthusiastic zeal for Christ and for souls, even where sometimes such zeal may be misdirected. Cold, formal letters from the Bishop follow. And he now appeals to the Board of Missions to remove the men who have made the most magnificent success in the mission field that the American Church has anywhere had.

And so, by disrupting in less than a year all that has been built up in this most unique mission, Bishop Graves comes to General Convention to give an account of his brief provisional bishopric in the Philippine Islands.

We have not the least interest in weighing whether, in details, Father Staunton's policies would have been ours; whether flowers placed by Malay hands before a crude statue of the Blessed Virgin were recognized as lawful ornaments by a British parliament in the reign of a boy king in a foreign land some four centuries ago. What we see is savage head hunters transformed by the mercy of God, acting through Christian missionaries, into self-respecting, civilized beings, with the love of God burning in their hearts and impelling them to child-like acts of devotion and worship.

Neither are we interested in cold legal questions as to the respective rights of bishop and priest in a distant mission field. But the necessity for maintaining a reasonable continuity of policy in a field is so firmly based upon common sense that we cannot conceive that the law of the Church would reverse it. In the absence of judicial decisions by ecclesiastical courts such as might bear upon so unique a case as this Igorote mission, we shall ask the Church to assume as good law that, in matters not expressly determined by legislation, *what is formally established by a bishop having jurisdiction in a mission becomes a vested right of the communicants in that mission and may not lawfully be swept aside by the mere dictum of his successor*; and also that in missionary work among savages even the express law of the Church is not in all cases necessarily operative, that law having been made for normal Christian people and communities in the United States. When, beyond that, such successor wields only a temporary jurisdiction, in order to hold a mission together between the retirement of one bishop and the election and consecration of another, the attempt to reverse his predecessor's policy and establish a totally different policy of his own, which new policy may in turn be reversed by the bishop who will shortly follow him, is an insult to the intelligence of the whole Church. It is contrary to common sense. We are not surprised to learn that Bishop Brent has assumed full responsibility for the work of the Igorote mission and demands that he (Bishop Brent) be placed on trial if his successor persists in undoing his work as though it were in any sense disloyal.

Bishop Graves was sent into the mission field to promote missions; not to disrupt them. If he found himself so out of sympathy with the policy prevailing in the Philippine mission that he could not administer the affairs of the mission for the brief period until the House of Bishops could find and consecrate a fit person to be sent there as Missionary Bishop, he should have declined the commission of the Presiding Bishop. In accepting that appointment and then, at his single visit, embarrassing the work that he found in operation, and asking for the withdrawal of the missionaries, he has gravely embarrassed the whole missionary adventure of the Church. No doubt he has acted conscientiously. That is not the question for the Church to determine. But

the Church must save that remarkable work among the Igorotes.

As an integral part of this editorial—its most eloquent portion—we are printing several cuts. The first three are from issues of THE LIVING CHURCH during 1904 and 1905 at the very inception of the Sagada mission, the first pictures, we think, that had been given to Churchmen at home showing the unique experiment. The last three show (a) Bishop Brent confirming a class in the chapel at Sagada toward the end of his ministry in the Philippines, (b) the congregation leaving the chapel at Sagada on a Sunday morning, and (c) the class confirmed by Bishop Graves on November 11, 1918, at Besao, the most important of the Sagada out-stations (Bishop Graves will be seen toward the left of the picture). The contrast between the earlier and the later pictures is the most telling portrayal that can be made of what God has wrought through the ministrations of the American Church at the hands of these missionaries.

Generally speaking, the request of a foreign missionary bishop for the removal of any of his clergy is immediately granted by the Board of Missions as a matter of course, and ought to be. We believe this present request of Bishop Graves, whose tenure of office in the Philippines would probably expire before it could become operative in any event, is an exception. To remove Father Staunton and Father Frost under the existing circumstances would undoubtedly disrupt the whole work that they, under the sympathetic guidance of Bishop Brent, have built up in these fifteen years of missionary endeavor. Bishop Brent stands as sponsor for that work before the Church to-day and guarantees both its loyalty and its excellence. With all deference to the Bishop of Shanghai, the Church cannot afford to undo all that has been built up during these years because it does not meet his approval and because he is able to see, not savages transformed by the grace of God into self-respecting Christians, but the chapel which they have learned to love adorned with certain accessories not required by the rubrics of the Book of Common Prayer, of which Bishop Graves does not approve. And how would Bishop Graves look upon his own life work in China, in which he has been a faithful servant of Jesus Christ, if he could know that when he should be ready to lay it down, a temporary successor, commissioned by the Church to hold the mission together until a new missionary bishop could be elected and consecrated, would ruthlessly tear down all that he, Bishop Graves, had built up?

Missions are impossible unless those who plant them can be assured that a reasonable continuity of policy will be guaranteed to them by the Church at large.



WE believe the Church at large sympathizes with the letter of the Bishop of Marquette, printed in the Correspondence, in regard to the urgent necessity of a fund supplementary to the Church Pension Fund for administering relief in special cases not coming within the conditions laid down by that organization and

The Suggestion by
Bishop Williams

especially, as we have already indicated, for the relief of clergy already retired before the fund came into operation. We can hardly suppose that the Church would turn to THE LIVING CHURCH to administer such a supplementary fund, even temporarily, as the Bishop very generously suggests. Moreover if a fund of only a few hundred or a few thousand dollars should be accumulated, such as would probably be received in this manner, it would be so inadequate as practically to be a waste. While, therefore, it will be a pleasure to us to put our facilities at the disposal of Churchmen for the collection of such a fund, we feel that a much more active effort than we could make to reach the Church is needed in order to fulfil the Church's responsibility. Nor are we convinced that the trustees of the Church Pension Fund will be unresponsive to the very general feeling throughout the Church that they have not quite adequately measured the expectations which the Church has reposed in them. The trustees undoubtedly are in earnest in seeking to carry the will of the Church into effect so far as the Church, by its contributions, makes it possible for them to do so.

Our own anxiety, which has been rather cumulative,

is not due to the fact that the Church Pension Fund is administered as a business rather than as a charity, but to the indications shown in their first annual report that their conception of their own responsibility seemed a somewhat arbitrary and limited one. If they were a voluntary society they would have the right to lay out certain responsibility and work for themselves and stop when they had completed what they had undertaken. But they are not. They have no responsibility whatever, except the responsibility that the Church has laid upon them, and that responsibility, as it has seemed to us, covers the whole field of the care of the aged clergy. Theirs is the responsibility of the Church; and the Church created the Church Pension Fund as its organ for fulfilling that responsibility—not with respect to those clergy who shall afterward retire but with respect also to those who have retired. But the trustees seem to realize no sense of responsibility whatever for these latter or for the various special cases that do arise from time to time. Hence a rather widespread anxiety throughout the Church.

Business does not supplant charity and charity is no proper substitute for business. We agree with the Church Pension Fund that provision of retiring pensions is *normally* a business matter, having no element of charity (as commonly understood) in it, and should be so administered. But this does not exclude the urgent need for a "charity" fund for a totally different class of cases; and how the trustees should have gotten the curious idea that the excess funds contributed by the Church were to be administered as a trust for the benefit of a part of the clergy, arbitrarily selected, to the exclusion of another part, passes our comprehension.

It is essential that the criticism any of us may submit should not be interpreted as hostility toward the administrators of the present fund. In doing part of the work the Church expected them to do they have been admirably successful, admirably efficient. But if they will not do the rest of it—we speak very frankly—somebody else must.

And the responsibility for the care of the aged clergy is one that devolves upon *the Church*. No agency created by the Church can limit that responsibility, though the distinction between what part of the responsibility can best be fulfilled by distinctly "business" methods, and what part by "charity" methods, is a perfectly valid one—so long as, in doing one part, we do not leave the other undone.

LAS, poor Andrew Carnegie! He said it was a crime for a man to die rich; and he died debited with a quarter billion dollars still unspent. And few men have been so generous as he, so willing to help those in need, so eager to add to the sum total of the world's happiness, so desirous of giving advantages to everybody. His monuments in the form of libraries grace nearly every considerable town in the land; his organs peal in countless churches; his charities, his endowments, his benefactions, are more, probably, than he could count. He tried to buy universal peace for the world, and his heart broke at his failure.

And with all his excess of giving, his dollars piled up faster than he could give them away. He committed the grave crime of dying very, very rich.

For he was right. It *is* a crime. But it is a crime for which not he, but society, is guilty. It is a crime by society against society; by civilization against civilization; a crime in which the collective multiple that commits it is also its victim; a crime that society must learn, at whatever cost, not to commit. Men *must* not die rich—on any such scale as this.

But for Andrew Carnegie—God rest his soul! He began to see. He cared. He raced with his increasing wealth and tried to spend it—in vain. Society, the criminal, piled it on to him, and all the while his God was demanding that Andrew account for all his vast stewardship. And so he died.

God rest his soul!



WO more instances have been pointed out in which names of deputies to General Convention who were also deputies in 1916 were not italicised in the list printed in THE LIVING CHURCH of August 2nd. These are the Rev. G. P. T. Sargent of Western Michigan and Mr. Edwin S. Craig of Pittsburgh.

The List of
Deputies

Once again we express regret that the list should have been defective through these errors.



CKNOWLEDGING receipt of the final remittance from THE LIVING CHURCH WAR RELIEF FUND of \$685.63, for work in connection with the American Church in Rome, the rector, the Rev. Walter Lowrie, asks that cordial thanks be extended to THE LIVING CHURCH family for this measure of assistance. "As this is

Our Relief Fund
in Rome

likely to be the last substantial help we shall get from THE LIVING CHURCH FUND," he says, "I take this occasion

to express more formally than usual, and very heartily, the thanks of this parish for what we have received during this long time of war.

"Times are still hard for this church," he adds, "harder in some respects than they have been during the war. But if the formal signing of peace is not much longer delayed, if we have no violent revolutions, and if tourists are permitted to travel hither by next spring, we shall likely be safe from financial disaster.

"We are about to suffer a great loss in the departure of our ambassador, Mr. Page. He has been the pillar of the Church and a great comfort to me—he and his wife too."

That the benefactions of our readers, extended through the American Churches in Europe during the war, have been instrumental in saving these from disruption and enabling them to perform their work, is very gratifying indeed; beyond that, however, they also assisted in binding these churches to their mother country, America, and binding Americans associated with them to the home land in such wise as could hardly have been accomplished by other mediums. For our part, our gratitude toward our readers is beyond what we can hope to express.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE
"FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

113. H. H.	\$ 6.00
235. Mrs. George S. Haven, Racine, Wis.	36.50
252. Woman's Auxilliary of Trinity Church, Florence, Ala.	36.50
275. St. Luke's S. S., St. Albans, Vt.	14.00
303. Miss Caroline H. Morgan, Philadelphia, Pa.	18.25
336. Miss Juanita Wood, Eau Claire, Wis.	10.00
445. Mr. and Mrs. Noel Wellman, Swarthmore, Pa.	36.50

Total for the week.	\$ 157.75
Previously acknowledged	55,254.58
	\$55,412.33

ARMENIAN AND SYRIAN RELIEF FUND

Anonymous	\$ 2.00
Mrs. Amole, Chesterbrook, Va.	6.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C.*	1.00
Mrs. Jordan S. Thomas, Charlotte, N. C.*	2.00

* For relief of children. \$ 11.00

FRENCH HEROES LAFAYETTE MEMORIAL FUND

E. McD. B., Toledo, Ohio.	\$ 10.00
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FRENCH WAR ORPHANS' FUND

C. A. Stults, Akron, Ohio.	\$ 1.00
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TRUST THYSELF; every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, and benefactors, obeying the Almighty effort and advancing on Chaos and the Dark.—Emerson.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

[For the week preceding the Tenth Sunday after Trinity]

EARTHEN VESSELS

1. The only way to make the world safe.

Sunday: St. Matthew 7: 24-29.



It has been said by those in authority that "the world needs to be made safe for democracy", a task which neither the bitter lessons of the world-war, nor the long and gentler teachings of peace can perform. Only as the spirit that has rent and devoured is replaced by the will to serve and to suffer can this come to pass. Underlying the whole conception of democracy the paramount issue is the religion of Christ and Him crucified. Upon His teachings rest our civilization, the bed-rock of a divine assurance for the builder. Only so can order come out of chaos, peace out of unrest. Jesus Christ in the lives of men and women is not only the hope of glory that is to be, but the salvation of the world that now is, the only foundation that will stand the strain of the wind and the stress of the storm. But because men fail to differentiate between the treasure as it is in Christ Jesus, and the frail vessel of earth as it is in mankind, the religion of the Nazarene has not yet possessed the hearts and governed the lives of mankind.

2. The Earthen Vessel.

Monday: II Corinthians 4.

A heavenly treasure, and a frail vessel of earth. The treasure must refer to that Divine Example: Trust, grace, revelation's deposit, commission given to the Apostles at the beginning and through them to the Church in all generations. All the knowledge of the glory of God in the face of Jesus Christ, all that Christ was and did, all that the gift and operation of the Holy Spirit has meant to mankind, is comprehended in the one word, *Treasure*. The grandeur of that thought will amazingly expand as one thinks it through, and shows the weakness of men in delaying so many ages to give full application to this treasure in solving the problems of life. The "earthen vessel" can mean only those to whom the treasure is committed, contrasting frailty and inadequacy with the priceless value of the treasure itself. Egyptian excavations bring to light earthen vessels preserving contemporary records of many centuries before Christ. By itself the vessel is relatively unimportant; with the treasure, invaluable.

3. The Church: An earthen vessel.

Tuesday: Ephesians 2: 11-22.

The treasure was the revelation of God in Christ, through an Incarnate Life and a systematic revelation. When Jesus returned to the Father He left more than an influence and a memory behind Him. He left "the household of God being built upon the foundation of the Apostles and prophets, Christ Jesus himself being the chief cornerstone." That household of God we call the Church. That is the vessel in which is entrusted the revelation of God. We know how earthy the earthen vessel has been, lapsing into heresies, impeded by worldliness, and rent by schism. But as we study the New Testament idea of the Church and its high calling, we believe it to be the greatest factor for good that the world has ever known, next to its Founder Himself.

Men criticize the Church, but millions of sensible men and women still believe in it and its mission. Calumny seems about to win over it, but it never does. It is said to be asleep, but if so, it is walking, leaping, running in its sleep; it is declared decadent, but it is ahead of the Church in any preceding age of the Christian era, and preserving the treasure committed to its care.

4. The Bible: An earthen vessel.

Wednesday: Hebrews 4: 11-13; II Timothy 3: 14-17;

II Peter 3: 14-18.

Let us distinguish here between the treasure and the vessel. We believe that the Bible is the word of God, the forerunner of civilization, the guide to history, the ornament of literature, the strength of man, the revealer of God, the star of death's night and the begetter of hope for the future. There God has spoken, revealing His purposes, and preserving for us the divine likeness in His Son. That is the treasure. But the Bible came through a human agency, the earthen vessel. Holy men of old spoke as moved by the Spirit. The message of the Eternal is transmitted to men through men;

elements of time, social conditions, meaning of phrases and the character of men entered into its composition. And while we appreciate the treasure let us also value the fact that God has chosen that it should be given to the world through the human element.

5. The Ministry: An earthen vessel.

Thursday: I Corinthians 3: 1-15.

If the Church is a visible body, and its work to be carried on from age to age, there must be men to do that work: administer the sacraments, teach the young, and fulfil the functions of the ministry. This ministry, set apart from secular employment, with all the weakness of human vessels, is just as human as other men. But not in our own strength do we carry forward that work. We have a treasure we are set to guard. We must all rejoice in the present day manifestations of the dawn of a new and better era, in which men emphasize their agreements and minimize their differences. But I can only deplore the tendency to regard the historic ministry as a bar to unity instead of a means. If we were to give up as non-essential those elements which the Anglican Communion has always held essential, I believe history would give its verdict that we had been false to our trust and failed to preserve the treasure committed to us.

6. The Creeds: An earthen vessel.

Friday: II Timothy 1: 1-15.

The treasure in the Creeds is the truth they enshrine. The earthen vessel is the words in which that truth is expressed. That truth was once for all delivered to the saints, and we can no more add to it than we can to the height of the sky, and the historic creeds in which it is expressed are just as valid to-day as they ever were. We have no right to disrupt the treasure by choosing which articles we will accept, and which reject. I am content to hold literally to them without any neutral reservation in me whatsoever. I cannot eliminate from my consciousness that I have sworn allegiance to these Articles of Faith, and that I should not be true to my ordination vows were I to hold loosely the statements of our faith and thus shatter the vessel and lose the treasure.

7. The Average Christian: An earthen vessel.

Saturday: St. Mark 14: 32-42.

"The spirit is willing but the flesh is weak." The great fact in all of these readings is to lay stress upon the human element. There is a human element in all God's dealings with men. Even in the Incarnation the human brings the truths of the Divine. Responsibilities rest upon each one of us. These things are not accidents, but part of the scheme of salvation. Be it ours to do our part, and to see that the earthen vessel preserves unspoiled the priceless treasure.

A HAWAIIAN GREETING

Though 'tis only a nod as of greeting

The violet gives as you pass,

Yet 'tis like a sweet smile at first meeting

To the stranger who crosses your path!

Aloha! The scented breeze carries

The fragrance which friendship bestows!

This word in the memory tarries

Like the perfume distilled by the rose!

Then here's to the stranger at greeting,

A handshake both hearty and true,

Our tender Alohas repeating

Hawaii's sweet welcome to you!

'Tis a land of bright sunshine and flowers,

A Garden of Eden abloom!

You may dream in the shade of its bowers,

Where strangers may always find room!

Here the sunshine dispels clouds of sorrow,

As a sunburst disperses the dew!

May your dream of a brighter to-morrow

Be a sunburst of jewels for you!

MAY L. RESTARICK.

The Revision of the Prayer Book

An Analysis of the Report of the Joint Commission on the Revision and Enrichment
of the Book of Common Prayer

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I

PRELIMINARY



THE second report of the Joint Commission on the Revision of the Prayer Book appointed by the General Convention in 1913 and continued in 1916, has just been issued from the Macmillan Press. While in its main features the first report is reaffirmed, yet the Commission has taken the opportunity to carry the Revision and Enrichment still further in many important matters which will be indicated in the course of these papers.

Since the last General Convention several changes have taken place in the *personnel* of the Commission. Bishops Rhinelander of Pennsylvania, Davies of Western Massachusetts, Brown of Virginia, Thomas of Wyoming, were appointed to fill vacancies in the episcopal membership, and Messrs. Minot of Massachusetts and Bryan of Virginia in the lay.

The matter of the order and arrangement of the parts of the Book remains substantially as recommended in the report of 1916, each of the four Principal Parts to have a separate Title Page. The following changes, however, are to be noted. The Psalter, recommended in 1916 to be placed with Book I, is to be moved back to its old position immediately before the Ordinal, and placed at the end of Book III, though really not belonging to it. As a matter of fact the Psalter in this position is a Book by itself and should be so indicated by a separate title. As the principal use of the Psalter, however, belongs to Morning and Evening Prayer, it would seem that liturgically and logically it should be placed in Book I in close conjunction with the Divine Office. Where a psalm appears in any other office it is, as a rule, printed in full, and reference to the Psalter is not necessary. If then we would avoid the criticism that those unfamiliar with the Prayer Book have to wade through almost the whole Book before the Psalter is reached, we have a practical reason for placing it either between Morning and Evening Prayer or at the end of Book I.

Book II remains as recommended in 1916, that is, with the Collects, Epistles, and Gospels following instead of preceding the Office of Holy Communion. A further recommendation as to arrangement may here be noted, viz., the removal of the propers for the three feasts following Christmas Day to their position in the sequence of saints' day propers. This change is proposed with the intention of conforming the order of the propers of the Sundays and Holy Days of the Christian Year with a table to be inserted for the purpose of instruction, setting forth the teaching of the Church's Year. Whether Sunday school methods of that kind should set aside an arrangement based on long historical and liturgical precedent is open to debate.

The Title of Book III as now recommended reads: BAPTISM and OTHER RITES OF THE CHURCH, with sub-titles, The Ministration of Baptism, etc. Following Baptism is inserted, "Offices of Instruction", which take the place of The Catechism, removed to a proposed Appendix. To the consideration of these Offices we will come later. The Ordinal, etc., with the new Office for the Admission of Deaconesses, forms Book IV.

The General Rubric "Concerning the Service of the Church" as reported in 1916 is reaffirmed with the addition of a paragraph allowing "the use of Prayers from service books authorized by any Church in communion with this Church, provided that the Offices for the administration of the Sacraments and other Rites of the Church be not varied". The effect of the rubric is to permit extra-liturgical services taken from the Prayer Book and other service books as indicated above in parish churches when the prescribed services have been fulfilled; in mission churches and in exceptional

cases in parish churches, in place of Morning or Evening Prayer, always subject to the direction of the Ordinary. This is as far as it is wise and expedient to move in this direction at present. Extra-liturgical services compiled from sources other than the Book of Common Prayer will continue to be used in one church or another to give expression to this or that religious sentiment or devotional aspiration. Such services the Bishop can at once prohibit if he sees fit and there is no appeal from such a judgment. But a prudent and statesmanlike bishop will be moved to guide rather than to condemn, to regulate rather than to prohibit, the pious devotions of his clergy and people.

It was recommended in 1916 that the recitation of the whole Psalter, month by month, be no longer made of obligation. Only in churches "where it is convenient" will this rule prevail. Instead the minister is given a wide discretion in the choice of a psalm or psalms as he feels it will tend to the edification of the congregation. To this end Selections of the Psalms for the Sundays "throughout the year", Proper Psalms for all the chief feasts and holy days, selections for practically every possible special occasion, circumstance, or theme, are provided. Further, permission is given to use the Proper Psalms for such feasts as have octaves from their eves and throughout the octave, and the Proper Psalms for saints' days on the eves of those days. The only practical difficulty with this arrangement, in the general use of propers or selections, will be "finding the psalms" when two or more are used which do not fall in succession. The solution of the difficulty lies in printing the Psalter according to selections; for example, Proper Psalms for Sundays: Proper Psalms for Holy Days, etc. This, at any rate, will have to be done for the use of choirs where the Psalter is sung. Such an arrangement of the Psalms for congregational use could well be bound up with Morning and Evening Prayer; while the whole Psalter divided for monthly recitation could retain its place as "the Book of the Psalms" where it now stands and with its own title page. Objection will be made to this duplication of the Psalter on the ground of bulk and expense. There seems, however, to be no reason why Prayer Books for the use of the congregation should not be issued without the whole Psalter and Book IV. If we wish the people to join in Morning and Evening Prayer readily and intelligently, such an arrangement and printing of the Psalms will be conducive to that end and the gain in congregational worship will more than compensate for the extra cost, if indeed there need be any.

It may be noted that the text of the Psalter has been revised, not as touching the language of the present version as a whole, but only in regard to certain obscure passages, archaic phraseology, and acknowledged mistranslations. Portions of certain psalms which may be omitted are to be indicated. This applies particularly to what are known as the "imprecatory psalms". It is to be admitted that there are certain passages the use of which for various reasons does not tend to edification, indeed is a matter of amazement or distress to many when read in public worship. But the obvious way out of the difficulty is by printing a Psalter for use as suggested above, not by drawing attention to the passages by a process of editing; also it would eliminate the probability of lengthy debate as to the propriety of marking this or that psalm or passage.

"The Calendar of Memorial Days" has been thoroughly revised and edited. It seems altogether fitting that the Church should place before her children the names of her great saints and heroes, should have her own roll of honor. Such a list emphasizes the fact of the holy Catholic Church, the Communion of Saints. The problem confronting the

Commission was one of selection. Certain scriptural commemorations at once suggested themselves. It was also felt that the B. V. Mary should have a day which was peculiarly her own, like the Nativity of St. John Baptist or the Conversion of St. Paul. While it is true that she is commemorated on the Annunciation and the Purification, still those feasts must be considered primarily in honor of our Blessed Lord. Hence, September 8th, which is the traditional date of her nativity, was selected. Several other names of Scriptural source are included. The total number of Memorial Days is 53. The largest class included in the Calendar is that of the great teachers, martyrs, and confessors, the fathers of the early Church, who number sixteen. Among such are Saints Ignatius, Polycarp, the two Clements, Augustine, Athanasius, etc., all names which could not well be overlooked. Patrons of races or countries count eight; the cosmopolitan character of our people demands this recognition. Four names represent the British or Celtic Church, six the English Church from the time of St. Augustine. Altogether nine commemorations of holy women appear in the Calendar. The inclusion of All Souls' Day as the corollary of All Saints', the day of love's intercession for the faithful departed, can no longer be denied. It is too human, it comes too close to the heart's longings and demands which must find expression in commending the soul of the loved one to the most merciful God. With the exception of the Church's Martyrs who "made a good confession before many witnesses" in the Boxer outbreak in China in 1900, no commemorations from the sixteenth century onwards have been made. The Church in America could hardly take the initiative in placing on the Roll of Honor worthies of the Church of England not included in her own Calendar. In our own Church life no name stands out so conspicuously as yet that there is a general demand for its recognition.

The value and significance of these Memorial Days has been enhanced by adding the designation and date of those commemorated. Two months are given in illustration:

(To be Continued)

APRIL

4. Ambrose, Bishop of Milan and Doctor, A. D. 397.
21. Anselm, Archbishop of Canterbury and Doctor, A. D. 1109.
23. George, Patron of England, Fourth Century.
29. Catherine of Siena, Virgin, 1380.

MAY

2. Athanasius, Bishop of Alexandria and Doctor, A. D. 373.
4. Monica, Matron, A. D. 387.
11. Cyril and Methodius, Apostles of the Slavs, A. D. 869, 885.
26. Augustine of Canterbury, Bishop, A. D. 605.
27. Venerable Bede, Priest and Doctor, A. D. 735.

The table, alluded to above, setting forth in order the Sundays and Holy Days of the Ecclesiastical Year commencing with the First Sunday in Advent, is recommended for insertion after the Calendar. Its object is to indicate clearly the sequence of the Church's teaching; and there can be no doubt of its didactic and pedagogic value.

Two tables giving the Rules for the precedence of Holy Days based on sound liturgical principles and practical utility are recommended. The first table provides for the integrity of the principal Feasts and greater Sundays and Holy Days, so that such cannot be superseded by any other Holy Day. Thus, for instance, the sequence of teaching to be found in the liturgical lessons on the Sundays in Advent cannot give way to the observance of St. Andrew or St. Thomas. Similarly no Sunday from Septuagesima throughout Lent can be displaced by any Holy Day, even the Feast of the Annunciation. Where two such Holy Days fall on the same day, the lesser may be transferred to the first open day. On the other hand, the second table shows that ordinary Sundays, if they may be so designated, such as those after Epiphany and Trinity, may be superseded by the Holy Days enumerated in the list to this extent, that while the Office throughout should be of the greater, a commemoration of the second is made by the use of the Collect of the Sunday after that of the Feast.

Last Words of a Semi-Centenary

[Veteran among the educators of the Church, the Rev. Charles W. Leffingwell, D.D., retired from the rectorship of St. Mary's School, Knoxville, Ill., at the commencement exercises of the present year, having completed a rectorship of more than fifty years, during much of which period he was the active executive of the school. Great numbers of alumnae of St. Mary's in all parts of the country remember Dr. and Mrs. Leffingwell with strong affection. Dr. Leffingwell preached his final Baccalaureate Sermon at the school chapel on June 1, 1919, taking the class motto, *Ducit Amor Patriae*, as his text. In part his sermon is printed below.]

CLASS MOTTO: *Ducit Amor Patriae*.



LOVE of country has stood the test of war. It has led our people to almost incredible achievements, in the field of industry as on the field of battle. Can it stand the test of peace? Under the shock of war, aroused by outrages against our kinsmen and countrymen, against humanity, patriotism has indeed led to the mountain top of service and sacrifice. But with the stimulus of danger gone, with the provocation to wrath removed, "we have no spur to prick the sides of our intent," and we may easily descend to the former level of indifference to civic duty, to the easy toleration of social, industrial, and economic abuses, under which the last state of our beloved country may be deplorably worse than the first.

The spirit of progress and "betterment", in civic, social, and individual life, is in the air. Let it not stay in the air! Let it be brought down to legislative halls and boards of trade and corporations; into schools and colleges and conventions; let it permeate the vast literature of the greatest reading public on the face of the earth; let it spread out over the world, from the League of Nations down to the slums of great cities, until the enthusiasm for service, the spirit of the Gospel of Christ, shall cover the earth as the waters cover the sea. So shall the world be made safe for democracy and democracy shall be made fit to survive in the world.

Ducit amor patriae. We may not all serve our country in the same way, but we may all cultivate the spirit of loyalty to the flag and devotion to the public welfare. We must not enjoy the incomparable blessings of this favored land, without recognizing our obligation to do what we can in return, that we may pass on to others, with increase, the advantages that have come down to us.

Perhaps you young people cannot better serve your country than by loyalty to your *Alma Mater*, through whom the influence and leading of your country, for the most part, are derived. To the student, except for the interests of the family, the school is *in loco patriae*. He lives in it and by it; gets from it inspiration, intellectual wealth, ideals, character. Loyalty to it, consecration of wealth and influence to sustain it, are his duty and privilege. If it is in danger he rushes to its defence. If it fails, he loses the friend and benefactor of his youth, the pride of his mature years, the comfort of his age.

May the love of *Alma Mater* lead you, Beloved of the Class of the double nineteen! Cherish the class spirit, the *esprit de corps*. Keep in touch with your classmates by friendly correspondence and reunions at the old school home, where you first met them, where the most sacred friendships of your life began.

And I hope you will remember those who have had the charge and care of you here. While you were in school, lighthearted and care-free, perhaps you did not realize that the officers and teachers of your school had any burdens to bear, or that they were related to you in any way outside of the routine of school life. Later, you will understand them better, and you will appreciate your school as something far more than a place where you "boarded" and studied. You will remember with gratitude even the kindly rebuke and restraints which fretted you at the time; and you will thank God that to your impulsive youth was granted the wise direction, the uplifting influence, of such capable and con-

separated women as the principal and teachers of St. Mary's School.

There seems little reason why you should remember your rector, who has been so seldom with you. At least you may remember him as one who spoke to you on your Baccalaureate Sunday (the last Sunday at St. Mary's, for him as for you), and bestowed on you the Cross of Honor, the last official act of his half century of service.

What memory shall be most cherished, what privilege shall be most prized, as you look back upon your life here? I do not ask you to answer this question to-day, but I will tell you how I hope you will answer it ten years from now. I hope you will say, as so many have said before you: "The memory most blessed of all is the memory of St. Mary's Church." Here, under the timbered gothic roof, in the light of morning transmitted through memorial windows, we have together consecrated the day, and through the quiet cloisters have gone forth assured of God's blessing; here, at eventide, have sung *Magnificat* with blessed Mary, and offered prayer "for all who have taught and all who have been instructed here," for the founders, patrons, and benefactors of the school. Precious will be the memory of the Lord's day when at the Lord's Table we met with angels and arch-angels, to laud and magnify the Holy Name, to offer the Holy Sacrifice, and to receive the Bread which cometh down from Heaven. In our far wanderings, and through the lapse of years, will come back to us the plaintive notes of *Lenten Misereres*, and the joyous sleep-awakening carols of Easter morning. The blessed influences of St. Mary's Church shall be with us, to hallow and uplift the soul through all the changes and chances of this mortal life.

"If I forget thee, O Jerusalem, let my right hand forget her cunning." May we not adopt these words of the Psalmist, as the expression of our devotion to St. Mary's? Our love for the old school home shall not grow less as years go by. The changes that are sure to come shall not lessen our loyalty nor weaken our confidence. In more than one crisis, "out of the deep" have we called unto the Lord, and He has heard our voice. The change of administration, near at

hand, we believe is in accordance with His Will, is under the direction of His good Providence. I earnestly ask for our successors the confidence, goodwill, and coöperation that have been granted to us. I could not ask for more.

The hour is near when we must part, not only from each other, but also from our beloved school. We need not go with heavy heart and tearful eyes; we must not go with doubts and fears and gloomy apprehensions. You should be cheered by the bright prospect of a useful life for which St. Mary's has helped you to prepare. We who give place to younger men and women should be comforted by the thought that we have been permitted to help you and so many others. While for us there can be no exhilaration in the looking forward to future achievements, we may rest in quietness and confidence, assured that others will go on to achieve in ways that we opened for them.

Beloved, last words must be spoken at every turn in life. Let ours to-day be hopeful words and helpful words, pledging our loyalty and love forever to dear St. Mary's.

The last words of my last Baccalaureate Sermon shall be these reverent and prophetic lines, read at our Triennial Celebration by the valedictorian of the first graduating class:

"Not unto us, but unto Thee,
O God, be praise.
The tiny seed beneath Thy care
Grows the tall tree of heaven's own air,
Through lengthened days.
In all its weakness was it Thine,
And owes its strength to power Divine;
If storms have shaken branch and root,
Not less the sap has filled the fruit.

"The century moves to wider life,
And woman widens brain and heart;
At last she hears the Master's word
And chooses all the better part.
We hear Thy 'Come up higher', Lord,
Our banner is not furled;
The Church shall see St. Mary's yet
Christ's College in the world."

The Motion Picture Industry Versus Censorship

By the Rev. J. B. Haslam



FEW days ago a notice appeared in the Chicago papers, stating that nine hundred men interested in the motion picture industry had met in convention to protest against state censorship of motion pictures as proposed in the "Buck" bill then before the legislature at Springfield.

It is becoming increasingly evident that the "movie" magnates are determined to use all influence at their command to get rid of "pre-publication" censorship. This fact was brought out in the recent hearing given to the New York producers by the Chicago Censorship Commission, in which these gentlemen protested vigorously against all censorship, on the ground that it was undemocratic, unconstitutional, and confined to the discredited autocratic governments of Germany, Russia, and Austria. Needless to say this is an *ex parte* statement, as Canada, Italy, and Sweden among other countries, and certain cities in England, have adopted various methods of censoring motion pictures. When asked how they proposed to prevent the exhibition of immoral and indecent pictures, they advanced the theory of punishment and prosecution after the crime was committed, thus running counter to the up-to-date and scientific principle of prevention applied in food inspection and sanitation, as well as in all matters touching on the realm of morals.

It is often said that one's theory and practice have little in common, and here is a living example of it, for a few years ago these very gentlemen established in New York what is known as the National Board of Review, which had as its object some measure of censorship before the pictures were released to the public. Having no legal status and being to a large extent dependent on the motion picture producers

themselves for its support, the Board has not succeeded in preventing to any large degree the exhibition of salacious and demoralizing pictures and has thus failed to accomplish the object for which it was ostensibly created. This hostile attitude of the motion picture producers to any form of censorship is most unfortunate, and greatly to be deplored when it is realized that the motion pictures are here to stay, for good or bad, and that they are exercising an enormous influence on the lives of our boys and girls.

This form of amusement presents peculiar problems, because it is cheap, and therefore universal. 2,500,000 people attend the "movies" in the city of Chicago each week, and of these it is estimated that 25 per cent. are children under 16 years of age. Evidently it is to a large extent a children's problem. We all acknowledge that the entertainment demands of adults are quite different from those of children and that it is well nigh impossible to adopt any standard which at the same time will satisfy these two age groups. Hence, the necessity for some plan to safeguard the morals of the young, *i. e.*, censorship.

What form is censorship to take, and by whom is it to be administered? These are the questions that the Chicago Censorship Commission has been investigating since its appointment by the city council last September. Regular weekly sessions have been held, many witnesses have given their testimony, and an immense amount of valuable and illuminating evidence has been gathered. The incontestable conclusion to be deduced from this evidence, apart from that of the New York producers, is that some legalized control or guidance is needed to prevent the exhibition of films that are at once a menace to public decency and an injury to the

motion picture industry itself. It is right that the public should demand clean pictures. It is not right that the producer should be left at the mercy of "cranks".

We accept that the motion picture has as its field the sum total of human experiences, good, bad, and indifferent, and that the border line questions of morality and conduct are difficult to decide. Further, we know that the truth is in the hands of neither the ultra-conservative nor the ultra-liberal. But we also know that slapstick comedy, which is essentially vulgar, and criminal acts and vicious and demoralizing situations, are not those which should be depicted upon the screen. There is one thing that is always timely—that is, Life. "Age cannot wither nor custom stale her infinite variety." The admission by the president of the National Association of the Motion Picture Industry at the recent hearing in Chicago that no child under sixteen years of age should be admitted to a motion picture show, unless accompanied by an adult, speaks volumes against the policy that has in many instances made the "movies" what they are; and until we have some assurance of a higher standard, from the men who wish to exploit the motion picture industry for gain irrespective of what its effects upon the young may be, it behooves parents to recognize their responsibilities for the leisure-time activities of their children.

If it were possible to accept at their face value the altruistic resolutions recently passed by the National Asso-

ciation of the Motion Picture Industry, we might take fresh heart of courage; but unfortunately our experience in Chicago, extending over some years, has not been very happy, and we have no faith whatever that, even if it has the desire to do so, the industry has the ability to purge itself. The claim that many of the objectionable pictures being released at present were made for exclusive exhibition to soldier audiences is both specious and plausible. Unfortunately, however, this class of picture, dealing with sex problems and social vice, has for years demanded the unrelaxing vigilance of that group of men and women who have fought the public exhibition of demoralizing motion pictures; and yet, in spite of their efforts, every now and then some film like that of *The Finger of Justice*, portraying the Red Light district of San Francisco, gets a permit.

At present four states, Pennsylvania, Ohio, Kansas, and Maryland, have state censorship laws, and Illinois bids fair to follow their example. Perhaps the solution of the problem may lie in the bill to be brought into Congress, which has as its objects the appointing of a National Board of Review and aims at regulation rather than censorship. Representatives of four of the best known producers of motion picture films are in favor of this bill. We want to place the motion picture industry in a position of real dignity and make the Motion Picture Theatre a place of public entertainment beyond all suspicion.

Church Schools for Colored People

By the Ven. George G. Walker



WITHOUT doubt the time is most opportune for a vigorous campaign on the part of the Church for advancement of the education of the colored people.

The need is most obvious. The Church has the ideals and standards necessary to stabilize the life and character of the young, and she has the discipline and worship conducive to self-control and good citizenship. Intelligent and thoughtful men of both races, regardless of religious affiliations, with whom it has been my privilege to converse on matters pertaining to the condition and welfare of the colored people, have, with hardly an exception, voiced the judgment that the Church is eminently adequate to influence and train the colored youth of America, so that they will be able to take their places with intelligence and efficiency.

Religious worship is scarcely all the duty of the Church. "The Church teaching" is surely as important as "the Church worshipping". Loyalty, character, ability are best bred in an environment of intelligent apprehension of adequate values; and the judgments of experience always work out along the lines of discipline and self-control.

The Church alone is able to give to the colored people, as well as to all the people, those sane and splendid ideals of living which are essentially worth while. Education or training of any sort, if not founded upon and based in the deepest and most positive Christian teaching, is only half education or training, and miscarries woefully when most demanded and when most needed.

Not everything called Christian is Christian. We all know of horrible examples of travesties of religion, and of mock religious propaganda. Hundreds and thousands are being led astray by a kind of religious teaching which makes no connection between faith and practice. The young folk are being too often fed with a kind of religious pap, which is not only negative, but positively enervating morally and intellectually. On every hand one observes an ever increasing importance attached to a form of religious expression not only spasmodic, but mawkishly sentimental, hilariously enthusiastic, and entirely dissociated from every-day living and conduct.

Such are the conditions and tendencies which make imperative our work, in the endeavor to bring to the colored people the finer conceptions and application of the Church's faith. With the exception of St. Philip's school at San Antonio, we of the Seventh Province are doing little if any-

thing in this respect. St. Philip's, under the able control of Miss Bowden, is doing a noble and progressive work; but our territory is large, very large, and of course cannot be adequately handled by a dozen such schools, let alone one school.

The hope of the people is of course in the young folk. These we must influence, get hold of, and train in ever increasing numbers. To do this we must have facilities adequate to doing the work thoroughly and progressively.

One of the most imperative needs is the establishing of schools under the direct and positive control of the Church, to train young colored people not only in the general branches of education and industry, but in the manner of good living, in the supreme value of character and conduct, and in the positive and eternal truths of the Christian religion.

These schools should be mission schools, practically free or charging a minimum fee mainly to foster self-help on the part of those benefited. And also, there should be schools of a general character; that is, drawing their pupils from a larger community than that served by the smaller mission schools. These schools should have the primary, elementary, and high-school branches taught, as well as domestic science, art, economy, and nursing, for girls, and such industries for boys as the funds make possible.

The public schools are very good, as far as they go, but we have no special interest in discussing them here. The Church institutions would have a distinct character. We would seek those who are at this time unreached; we would seek those who desire the definite training which we stand for; we would go far beyond the public schools in our programme of work, discipline, and Christian nurture. In fact, the public schools could not carry out the definite propaganda the Church would have in view in establishing our schools.

We are not unmindful of the fact that the work is difficult. But any such work is difficult, and is all the more imperative because of its difficulty. We would meet opposition born of the ignorance and superstition of many of the older folk. We would meet opposition from the organizations which have now a monopoly of influence.

But such things must not deter us, because we would bring to a group, and especially to the young people of that group, glad tidings of great joy—tidings of intelligence, tidings of industry, economy, and thrift, tidings of character and good living, tidings of progress and good citizenship.

The National Student Council and Its Work in the Colleges

By the Rev. Paul Micou



THE annual reports of the units of the National Student Council of the Church have all been turned in with the exception of three. They prove interesting reading and show that the students at the helms of these societies in the colleges have been thoroughly in earnest in their work. The reader is reminded that there are societies in other colleges which have not as yet applied for recognition as units of the National Student Council; but only the units have been asked to render reports.

The National Student Council sets forth a fivefold programme for its units. We give a summary of the reports along these five lines.

I. Worship

All of the units have made special effort to provide for corporate Communion once a month. In the case of Hunter College, where all are day students, this has been accomplished by a mid-day Communion service on one Thursday a month in St. James' Church. The St. Hilda's Guild of Ohio State University has made a special point of observing the important feast days of the Church Year. The other units report the usual church services, designating one Communion service each month as a corporate Communion.

II. Religious Education

The programme of the National Student Council calls for religious education under Church auspices at least during Advent and Lent. It is interesting to read of the various classes arranged, such as those on The Church and Present-day Problems, or Missions, or The Organizations in the Church. Hunter College has carried on its work by conferences at the noon hour, two of which were held by Father Officer. The Abbess Hilda Guild of Cornell University centered on two of the Bible classes of the Y. W. C. A., supplemented by special talks by the rector, Mr. Horton. The Church students of Iowa State College spent their time during Lent discussing the subject of Prayer. At the University of Chicago the unit studied during Advent The Church and Reconstruction, and, during Lent, Church History.

III. Church Extension

It is a matter of regret to be obliged to report that the student offering for Church Extension, for which special weekly envelopes were prepared by the Board of Missions, did not yield much fruit. It was due to bad management in most cases, and a study of the methods followed will probably lead to a better plan for next year, when the students will be asked to join in the Nation-wide Campaign. Under the head of Church Extension we include, of course, work to bring others into the Church or to confirmation. It is encouraging to read in the report of the Chapel Club of the University of Illinois: "It was largely through personal work that four girls were brought to the confirmation class." We also read in the report of the University of Chicago unit: "Students who do not belong to the Episcopal Church were invited to meetings which we thought would interest them. Missionary efforts were directed to two students of no Church connections. We think that one of them is becoming interested." The report of the Morrison Club of the University of Iowa describes under this head a bulletin board which the club maintains for Trinity Church on the University campus.

IV. Service

The units have without exception made earnest effort to provide opportunities for altar guild and choir work and for teaching in Sunday schools and at missions. The Hunter College unit reports that several members took charge of a club of boys at Holy Trinity Church, and some of the girls at Cornell taught in a mission at the Inlet outside of Ithaca. From Iowa State College comes this word: "Since St. John's Church is rather a struggling little church, we were able to render numerous small services; for instance, the students

banded together and met each week to practise music for the Church services. This worked in two ways: (a) it got the students together and made them acquainted with each other; (b) it helped to make the service more Churchly." The Chapel Club of the University of Illinois is in charge of all arrangements for Communion services. Most of the community service is reported as being done through the Y. M. C. A. or Y. W. C. A. There is also one report made of Red Cross work, one of contributions toward the education of a crippled boy (University of Illinois), and one of the preparation of a box of clothing for a widow and her two children (Cornell).

V. Meetings

It is hardly possible to summarize the reports on meetings. They are of the most varied nature and, with the exception of those units which were organized in the last half of the year, the units have exceeded the required number of four meetings.

ORGANIZATION

The wisdom of the Council in not laying down any special form of organization is shown in the variety of methods which have been followed by the students. Thus we have a St. Hilda's Guild at Ohio State University which includes all Church faculty women and girls at the University, and a similar organization at Cornell. The organization at Hunter College, however, is in the form of a committee consisting of a representative of each class with one faculty adviser, which works in behalf of all Church girls. At the University of Iowa the organization is in the form of a "Morrison Club" and all who are interested join it. So, too, at the University of Chicago, where it is called the St. Mark's Society. The statement of purpose of this unit is worth giving. It is "to strengthen and deepen the spiritual life of communicants in the University, to quicken the spirit of loyalty to the Church, to interest in the Church those who have no Church connections, to seek a sympathetic understanding of all religious movements, to work and pray for Church Unity, and to coöperate with the parish work of the churches in the university vicinity." At Iowa State College it is a more or less informal group of students and faculty people, which organizes committees as seems best. The name "Chapel Club" of the University of Illinois is especially appropriate in view of this statement in its report: "Our energies have been largely extended toward the building of a chapel here." The units which have not so far reported are the St. Francis Society of the University of Wisconsin, the Episcopal Club of Syracuse University, and the unit of Smith College.

In response to the request in the report blanks as to how the National Student Council could aid the units more effectively, there is an appeal in several reports asking for advice as to how to interest other students. This is indeed the greatest problem in the college work, to catch and hold the interest of the uninterested Church students who are in the majority in most institutions.

PUBLICATIONS

While this summary is concerned chiefly with the reports of the units, it may interest the reader to know what the Council has published during the year. The bulletins will be mailed on request to the National Student Council at 289 Fourth Avenue, New York City. The book is to be secured from the Morehouse Publishing Company at \$1.10.

BULLETIN ONE: *The National Student Council. The Constitution, Rules of Organization, and the President's Charge to the Council at its first meeting.* First Annual Letter, issued by the Council at its first meeting, September 12, 1918.

BULLETIN TWO: *The Church's Responsibility for Her Students from Other Lands.* (Out of print. Reprinted as Chapter XIII in the book below.)

BULLETIN THREE: *The Significance of Christ for the College Age.*

BULLETIN FOUR: *Faculty Churchmen.*

BULLETIN FIVE: *Reconstruction Progress.*

BOOK: *The Church at Work in College and University.* By the Rev. Paul Micou, President of the National Student Council; treats of all phases of Church work with college and university students; comprehensive bibliography.

The Christian Healing Mission in Boston

By Emilie W. Hurd



HE morning of July 9th came at last, toward which hundreds of the sick and sorrowing had been looking with hope before unknown in this world—that morning of healing when bodies and souls were to receive new life.

The old gray stone church of St. John the Evangelist on Bowdoin street, a bit of the old world set in the midst of toilworn ways, always a shrine of peace and blessing, was never more so than on that morning when it was filled with a multitude of suffering ones who had come in faith to receive the laying on of hands.

At first they thronged, they crowded, they surged; nothing could hold them back from the chancel step where Mr. Hickson moved among them, so eager, so desperate were they to receive this healing life which should flow in to them through his hands from God. But presently, under the guidance and restraint of the Fathers and of the gentle presence of Mother Angela of St. Anne's, the throng became stilled, quiet, orderly, and day after day, from Wednesday until Saturday of that first week, little was heard above the murmur of Mr. Hickson's prayers; and at noon, when the Angelus was rung, an absolute stillness held all for a moment. Back and forth came and went men, women, children, little babies in their mothers' arms—came in the dulness of pain, deformity, and despair, and went with the shining of a new hope in their faces. Thus was the healing begun, healing not only of the body, but of the soul, for many, never having been baptized, asked and received baptism, and others sought for inward cleansing by the sacrament of confession.

The next week, St. Paul's Cathedral threw open its doors to the Mission of Healing, and up the wide stone steps came again the same throng, ever changing, yet ever the same in its suffering and pain. Outside was often gloom and dripping rain, in accord with the dark tragedy of human misery, but inside was the warmth of love, the light of hope, and the shining of faith through the eyes and spirit of many a misshapen and crippled body.

A prayer by the priest, a word of courage from Mr. Hickson to all, reminding them to pray for each other in quietness and with no thought of self; and then again the work began.

First the children; such suffering little ones. One knew as never before the deadly work of the infantile paralysis epidemic two years ago, when now child after child was brought to receive the healing touch; some big-eyed and trustful, others shrinking in fear until the gentle hand was laid upon them; some with eyes vacant or overshadowed in their empty world; many with helpless-hanging, pitiful little legs and arms; others in iron braces; rich and poor alike. One, a sturdy little lad, not more than six years old, marched manfully up quite alone, seated himself, all smiling and confident, upon the sanctuary step. Afterward he stood up like a little major to receive the blessing of the Dean. He was a true little soldier, departing gallantly as he came.

After the children came those suffering great pain, who could not long bear the strain of waiting; sometimes brought from their beds by a supreme effort. Often and often the strained look of torture relaxed as the healing hand was laid upon them, and Christ touched them as He did of old.

Finally, guided by the assisting priests in the aisles and the helping hands of women, came the great, never-ending stream of those who were waiting patiently their turn, each with a different story of suffering, borne perhaps through many years; a body stiffened in its prison home of arthritis, eyes without vision, ears without hearing, lips that were dumb, nerves shattered and destroyed, wounds unhealed, a malignant growth eating into the very life; the bereaved, whose vital force had gone in the burying of their dead; the father fearful in his illness that he might not be able to provide for his family; the mother distorted by a nervous shock praying that she might be made well to care for her baby; the young wife praying that she might become a mother; the grandmother broken by a life of toil praying

for renewed strength to carry the burden of the grandchildren whom she had brought with her; the man of business; the humblest artisan; the officer of army or navy; the girl of fashion; the city missionary; the trained nurse; high and low, rich and poor, made for this first time in their lives perhaps one great family, united in the double bond of suffering and of faith.

Many races were there also: A Jewish mother, not able to pray herself in this Christian place, yet brought her baby to the "man so near to God", she said, to be healed; a Jewish daughter brought her aged father. There were countless Italians, religious and devotional, and every now and then a Russian or a Greek, with their faith carried so vitally into every action of daily life. Each one of these prostrated himself and murmured his *Kyrie Eleison* while he prayed and waited at the altar. French, Irish, none was kept away. No line of color was there; no separation of race.

Throughout the service lasting from ten until three, while Mr. Hickson worked steadily and quietly on without rest or intermission, now and then there floated through the church the soft music of old familiar hymns, played from a sympathetic heart by a master hand, bringing unconsciously to mind words of prayer and faith, strengthening and upholding all who prayed, and linking all, as Mr. Hickson often said, to the music of the spheres and the heavenly harmonies of body, soul, and spirit.

At the end, when many still remained who longed for the healing touch, all were gathered together close to the chancel, where Mr. Hickson bade them remember that even if they had not received the laying on of hands Christ had been in their midst with His healing and comfort, and none should feel that they had not been blessed. Many afterward bore witness that merely by being present at the service they had felt indeed this Presence and had received help and healing and blessing therefrom. The blessing by the priest and the singing together of the Doxology always closed the day.

Finally there came, in the third week, the two days at the Church of the Advent which should close the public mission. This great church, dim with the light of its many windows of pictured saints, beautiful with its carvings, filled already with the spirit of worship, became more than ever blessed and adorned when the suffering found there their resting place. Two tall tapers burned before the high marble altar, and the Sisters of St. Margaret prayed with those who came. The end was near, and with it came not only those who had not before been able to receive the healing touch, but the radiant many who gave thanks from overflowing hearts for this ministry of healing restored at last to its rightful place within the Church. Here was the mother with tears of thankfulness, telling perhaps in broken English that now her paralytic child could move its foot, could walk, could raise its arm. Here was the lovely young girl whose beautiful, appealing eyes had been "growing dark", pronounced incurable, and now were "Oh, so much clearer and better". Here was the asthmatic who could breathe again, who had come for "just one more treatment and to give thanks for restoration"; here the deaf, one after another, whose ears had been opened to hear, and the stammerer who had been given speech; here the woman whose cancer growth had ceased to give her agony, who slept, and felt the healing life flowing through her and overcoming the deadly cell; and, above all, here was many a man and many a woman who with the bodily healing and anointing had received the far greater and richer healing and anointing of the soul. Again and again they bore witness in their words of a deepening and strengthening of their faith, of a new and enduring reality in their spiritual life.

Those last two days were indeed days of thanksgiving and uplift. Out of disease and defeat, victory; out of travail, a new birth.

At last came the moment, delayed to the utmost, when no more could be received at the chancel rail; but when the

multitudes gathered around, pressing close to Mr. Hickson, as he stood upon the step at the entrance to the chancel, that haply they might touch him, might receive his blessing, and listen to his words of farewell. With that fine simplicity and humility with which he directs every thought away from himself and all to God, he thanked the waiting people for their prayers and loving response, without which he could not have done what he came to do; bidding them never to cease to hold up to God their every need, and never to forget that the angels, of whom we do not think half enough, are all about us, everywhere and at all times—not only in church but in every circumstance of our daily life; that we and they together are to work for the fulfilment of God's purposes, they in their order and we in ours, helped and supported by them; bidding them to remember, too, that all who had come that day as on other days of the mission had come into Christ's presence and had received the blessing.

Then came a long intense moment of absolute and sacred stillness in that great place, such as one had never before experienced, when indeed God was present to every waiting, listening heart; and at last the benediction from the priest, and dismissal.

Not one but went away with a heart sorrowful yet re-

joicing; sorrowful at the parting, rejoicing in the new-found life, from the press who had followed Mr. Hickson with understanding and generous appreciation to the lowliest and least comprehending of them all.

It is estimated that nearly three thousand received the laying on of hands from Mr. Hickson. Thousands besides have been reached through the prayers of others, through reading the newspapers, and through Mr. Hickson's own writings.

The testimonies to the healing of body and soul are hourly pouring in. Prayer circles are being formed, and in the fall plans will ripen for the growth and establishment of the healing ministry of the Church.

The last word must be one of unutterable thankfulness that through this great experience there has come to Boston, and to all who come within reach of the Christian Healing Mission, a revelation and an enduring consciousness of the power of God and of the tenderness of the healing Saviour toward the suffering of the world which He came to save. Every one of these suffering children is in His heart, and we know as never before that He did indeed suffer His own Agony upon the Cross for us and rose again in His Victory, that we might find redemption and healing.

A Vision of the Church's Mission

By the Rt. Rev. William Hall Moreland, D.D.,

Bishop of Sacramento



IN the wildest mountain region of northern California the church bell is waking the echoes of the high Sierras. Snowy peaks look down upon the little clearing where God's house stands. Between the steep canyon sides foams a mighty river, in summer yellow and turbid from the hydraulic mining going on above, in winter rising to enormous flood volume as it drains the vast watershed between the summits and the sea. For sixty miles or more between the canyon walls lives a scattered population of Indians, mixed caste, and a few white families. Trails interlacing the mountain sides centre at Orleans, the chief trading point, where school, post office, and Church represent the refinements of life. One main highway to the outside world connects Orleans with civilization.

On Sunday morning at an early hour the holy sacrifice is offered at the Church's altar. The chapel is exquisitely appointed in every detail with vestments, lights, flowers, and all that can show affection for our Lord. A group of communicants, mostly young people educated in the local school and confirmed in the local church, are present to join with the priest in the sacred oblation. The earnestness of their lives, the industry of the young men, the modesty of the girls, are evidence that the sacrament means the actual indwelling of Christ in the hearts of these children of the forest.

Afternoon or evening sees the little church crowded with a reverent congregation. Some have come in the saddle, others have walked many miles to worship God, who has been revealed to them in the loving ministrations of the missionaries. A vested choir of Indian and half-breed girls leads in hymns and chants. In the congregation are all types. Here is Sandy Bar Bob, the dignified chief of former days, still looked up to by the native people. He is baptized, is under instruction for confirmation, his name is signed to the formal request for consecration now fixed to the chapel walls. Here is Indian Fanny, formerly a voodoo doctress, who gave a half acre for a church site, refusing pay because it was to be honored as a site for God's house. Over seventy years of age, forgetting the things which are behind—the days when the squaw man from the East counted her his faithful helpmate, although no marriage bond united them—trusting in the mercy of God, she has bent her head at the font and now looks to Jesus to come and fetch her home. Here are young and old, teacher and pupil, representatives of the old era and the new, many complexions, the features of the full-blood in relief as if graven in bronze, the soft eyes and rosy tints of mixed breeds, destined too early to

lose their dainty charms under the drudgery of the daily task. A flag of 22 stars is suspended over the altar, representing the men of the community serving Uncle Sam. One gold star indicates the sacrifice supreme.

During the week the priest's house is visited by scores day after day. Some one is ill in the mountains miles away, and the missionary is the only physician of the body as of the soul. The mule must be saddled and the medicine kit strapped on. An aged man or woman is perishing of cold or hunger in a snowbound cabin. There is no one to bring the charity of the country, or warm clothing and nourishing food from the missionary stores, but the man of God. Children are being born or maybe dying unbaptized, and the hurried summons comes to the priest's house, for these people have learned to find in this sacrament the very life of God.

Of the 700 population living along the Klamath river perhaps 300 have been baptized in the six years since the mission was established. No other church of any kind reaches these Karok Indians. Forty miles in another direction on the Hoopa reservation the Presbyterians are doing good service. A happy spirit of comity leads to mutual understanding which avoids overlapping or rivalry save in zeal and good works.

The mission staff consists of the priest, the Rev. C. W. Baker, who carries on diligently the work founded by the Rev. John E. Shea and extends it on many sides; Mrs. Baker, at intervals commissioned by government as field matron and at all times the sympathetic friend and helper of the women and girls; Miss Katherine Baker, who rides the trails with her father; and the patient, dumb helpers, the horse and mule, without whose aid the messengers of love would be unknown beyond the circle of the local village.

The work needs a woman worker, able to give her whole time, and a community house where the people can meet for social pleasure. There is space beside the church for a well-built hall to cost say \$2,000. In this hall, which could be used on Sundays for school purposes, almost the whole community can be gathered week nights for lectures, pictures, dancing, or patriotic meetings. A third need is a rectory. Houses are scarce and poor. The Indians earn barely enough to keep themselves. Local help cannot be expected. The faithful beasts also must be housed and fed. The medicine chests and clothing boxes must be kept filled. At present the Board of Missions appropriates \$1,500 a year to cover all needs. This is supplemented by the diocese.

In the great Nation-wide Campaign the heart of the Church, we hope, will respond to our needs and opportunities.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

THE COMMUNITY'S MOST VALUABLE ASSETS

BOYS are the most important things in the world—except girls," declared C. J. Atkinson of New York, executive secretary of the Boys' Club Federation, in an address at the Chicago City Club. While boys are most important, they are also most in danger. Twelve boys are brought into the Juvenile Court for every girl who is brought there.

It has been estimated that boys from eight to eighteen years represent an average value to the community of about \$4,000. If, as is probably the case, there are 250,000 boys between these ages in Chicago, the boys of that city constitute an asset of almost a billion dollars. Of course, assets often shrink. When a boy ceases to be an asset to a community, he may become a liability. The methods of preventing boys from becoming liabilities ought to be carefully looked into.

The boys of a community like Chicago, Mr. Atkinson said, may be classified in three groups:

1. About four per cent. may be classed as the especially privileged. They lack nothing that money can buy.
2. Thirty per cent. may be called the privileged. They have opportunities for good education, and for life in comfortable and healthful surroundings.
3. Sixty-six per cent. of the entire number may be called the under-privileged. Boys may be classed as "under-privileged" for a variety of reasons. Some lack opportunities for pursuing their education, others are forced to live in surroundings where health and moral conditions are bad; others find their opportunities restricted through local prejudices of race, religion, color, etc.

The chief danger of the boy is in the use of his spare time. It has been said that "a boy is a steam engine with the steam always up". Unless he has an opportunity to blow off steam he will go to pieces. All boys are entitled to their play-time, but their play must be supervised. "In this respect, as a New Yorker, I must take off my hat to Chicago, for no city has developed such a wonderful system of playgrounds," but even so, if you compare the number of boys who use these playgrounds with the number who need the opportunity, the percentage is not large.

Mr. Atkinson illustrated the service which boys' clubs can render to the community by reference to one of the New York clubs. Within the area served by this club there had been, in the year before its establishment, 57 boys who had been brought into the Juvenile Court. Two years later only five cases were reported from this district. Estimates were made of the cost of the court work, industrial schools, etc., to take care of the delinquent boys, and it was found that for every dollar invested in the club the community was saved \$5.50. "I believe," concluded Mr. Atkinson, "that the cost of reformatories and juvenile courts could be cut in about half if the amount of this saving were invested in boys' clubs such as I have described—and the boys would be saved as well!"

AND NOW it is the war and its needs that have made us once again conscious of the nation's weakness in science. But it is for the sake of the long years of peace quite as much as for the days of war that some improvement in the scientific education of the country is required. Just now everyone is prepared to receive science with open arms, to treat it as an honored guest in our educational system, and to give it of our best. Just now it seems almost unnecessary to take action to insure against any relapse into the old conditions, but experience of the past shows us that temporary enthusiasm needs to be fortified by some more binding material. Good will is much, but good will weakens, and we must not sacrifice the future to our fears or even to our love of liberty in educational matters. It ought not to be beyond

the wit of man to devise a scheme of education that will be durable yet elastic—a scheme that, while securing that every child should be equipped with a knowledge of science, will not cramp the teacher by a syllabus or even by a rigid tradition. (From the English Report on Natural Science in the Educational System.)

THE TENDENCY OF REFORM to harden into reaction is aided by the fact, Professor Farnham points out in his study of *The Psychology of the Reformer and the Standpatter*, that the individual reformers, as they grow older, naturally tend to become less receptive to new ideas. The story of their past achievements becomes a legend which they revere, and they cannot always realize that what was real progress in their youth no longer meets the needs of the times in their old age . . . Every law which has been passed, every reform which has been carried, is liable to develop abuses or faults which were not realized in the beginning. If the reformers could constantly maintain an open mind, reform might then be a steady, quiet process instead of proceeding by jerks; and revolutions, with their reigns of terror, would be supplanted by quiet evolution.

THE ROMAN CATHOLICS in Pittsburgh have established in the Duquesne University a training course for social workers. It accords to the girls of that communion, who are at least high school graduates, the opportunity of training for advanced social work. The classes will be in the University school rooms in the very heart of the down-town section of Pittsburgh. Innumerable charitable and social agencies of the city are coöperating, so that those who enter the courses will have not merely the Roman Catholic theory of social service but actual practice work in immediate contact with the cases that are happening every hour in that wonderful sociological laboratory—the Smoky City.

AMERICAN CITIES have pioneered in the development of outdoor play at once joyous and educative. With the rise of local democratic organizations drawing thousands of people into close coöperative relations, a way is provided for the American development of people's houses and coöperative theatres. With the going out of the saloon arises a greater need than ever before for a people's clubhouse which shall preserve the good features of the saloon as a neighborhood center for men.

I BELIEVE in and shall urgently advocate a broader use of the public school buildings. These buildings should be adapted to every possible service in the community by adults as well as children, so that each school-house may become a neighborhood center—a place for development of social, intellectual, moral, and civic life of such neighborhood.—*Mayor Broening of Baltimore.*

THE SOCIAL SERVICE COMMISSION of the diocese of Marquette has resolved to make its efforts educational, as best calculated to meet the paramount need. To this end the Commission will advocate and assist in the formulation of social study classes, forums, and the like, in the various parishes.

THE EUROPEAN COUNTRIES have made coöperative recreation self-governing and self-supporting, a vital part of the community life. Folk-art, folk-song, and civic and educational opportunities for the masses are firmly rooted in their recreation centers.

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE CHURCH PENSION FUND

To the Editor of *The Living Church*:

 AM not very happy about the Church Pension Fund. Out of the warmth of our generosity we have created a cold-blooded corporation which functions just like any other business corporation. At present, though not beyond remedy, it operates as a monopoly, and one man is in almost complete control. I have yet to propose a case where there did not seem reasons from their side why they could do nothing for the relief of the deserving person I proposed, and their answers have somehow therefore recalled a certain Papal Bull beginning "*Non possumus*".

Personally I gave to the Church Pension Fund unqualified support and probably not too much money. But I gave them more than I would if I had foreseen the limitations which would surround them. There are a great many clergy who, through no fault of their own, or, perhaps, through minor and excusable neglect, cannot fulfil the conditions that the Pension Fund has publicly laid down.

So far, Charity has been completely put out of business. But Charity ought not to be put out of business at all in the Church of our Father and Saviour. I am dismayed at the confidence shown in the Church in the accumulation of big capitalized funds.

I would like to get back to Charity, and to simply doing the fair thing to good people as opportunity offers.

I am not at all likely to be able to attend the General Convention; and, if I could attend, have not the strength to take part in debate. And I think what we need does not require any authorization in General Convention any more than THE LIVING CHURCH FUND for foreign war relief needed such authorization.

Let us have a continuously receiving and expending fund to deal with special cases as they come up. THE LIVING CHURCH may prefer not to handle it ultimately, but it could start it until proper trustees could be found; and it could certainly and properly voice the need for such a fund, and also commend the particular needs which may arise.

The newly proposed Canon on the Board of Missions seems to me to create another absolute monopoly, an attempt to do the whole work of the Church by one Board, and then to be satisfied by systems of apportionment and taxation, while the rest of us go to sleep.

I know that THE LIVING CHURCH feels the need of something to supplement the Church Pension Fund, and if it can simply begin something, and have it going before the General Convention it gives the Convention an object lesson in the possibilities. I shall enjoy an opportunity to contribute to—not General Clergy Insurance, but—General Clergy Relief, by perhaps another name.

Annapolis, Md., August 2nd. G. MOTT WILLIAMS.

THE CLOSING OF RACINE COLLEGE

To the Editor of *The Living Church*:

 HE announcement of the possible closing of Racine College in THE LIVING CHURCH of July 26th "struck me with the force of a club". Over sixty years ago, in the days of Dr. Roswell Parke, my husband Edward Seymour was a teacher there and three years later, after his Nashotah days, he taught there for a time before he entered upon his parish work. Personally I have known but little about Racine, but all through the fifty years of my husband's ministry he cherished very tender memories of Dr. DeKoven and many dearly loved pupils and I feel like saying Amen to the letter of Judge John Bradley Winslow, Class of '71. Too many prayers and hopes, and too much work, have gone into it all to be dropped. Financially it would be a great loss to the Church.

I was told only a few years ago by one of the heirs of the original donor of the land on which the school stands that it was a condition of the gift that a Church college should always be maintained and in case of failure to do so the property should revert to the heirs of this donor, and that was one of the reasons why it has been called a college rather than a Church school or academy. My informer was one of the would-be heirs of the property.

The Church must not relinquish Racine. Surely there must be wealth and love among all the alumni to save the school for the boys of the Church. I am an old woman and have no boys to put in school but I have written out of the fulness of my heart, feeling for the boys in the Middle West, or whatever part of the West it may be. My husband was the Rev. Edward Seymour of the Nashotah class of '59, who died in 1911. Thanks to Mr. Winslow for his defense of Racine.

Bakersfield, Cal., July 30th. MARTHA A. SEYMOUR.

THE RESIGNATION OF BISHOP KINSMAN

To the Editor of *The Living Church*:

 HAVE just been reading the letter of resignation of the Bishop of Delaware. I hope I do not in any way pass judgment upon one of my right reverend fathers in God, which is furthest from my intention, but I can not help saying that this letter reads like the letter of a soldier who has been given a post in the battle and has run away (Psalm 78:10). Even if the evil were as bad as the letter declares (we may hope it is exaggerated) it is possible that God put him in his very post in order to fight against the evil. Even if he were the only defender of the Faith left, it would seem that he might at least raise his voice in defence of it. There is nothing in this letter of *Athanasius contra mundum*.

And then if the Catholic and Apostolic Church in the United States of America has done so much for the writer, it is possible that she may have done as much for many, many more of whom he knows nothing. I Kings 19: 14, 18, may well bear study in this connection.

So far as what the Anglican Communion teaches, there is no uncertainty whatever. The Anglican Church teaches what the Catholic Church teaches. "I believe one Catholic and Apostolic Church" includes belief in all that the Catholic Church doth teach. The tradition of the Catholic Church is the rule for the Anglican just as it is for every other national Church; Italian, or French, or Greek, or any other. The Anglican Church could no more alter the tradition of the Catholic Church, of which she is only a part, than one state of the United States could alter or nullify a part of the federal constitution. Nearly all Anglican definitions and formularies are clear and precise enough. And if occasionally an expression is *ambiguous* (I have never known it urged that any is *heretical*) such an expression is necessarily interpreted by the tradition of the Catholic Church; just as the laws of individual States of the American Union are necessarily interpreted by the federal constitution. There is no way out of it.

It is undoubtedly true that many sons of the Anglican Communion do not at the present time follow the tradition of the Catholic Church, just as many sons of the Roman Communion do not at the present time follow the tradition of the Catholic Church, inasmuch that a recent Roman bishop found it necessary to issue a pronouncement against "Modernism"; just as many sons of the Church did not follow Catholic tradition in the days of Arius; and *just as in many other days*. The days when there have not been heretics are exceedingly hard to find. And it apparently was never expected that there should be such days in this life. Acts 20: 29, 30; I Cor. 11: 19. and many other places, will well bear study in this connection.

Duluth, Minn., August 1st.

EDWIN D. WEED.

A LITERARY TONIC

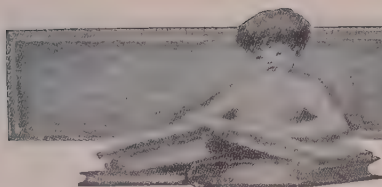
To the Editor of *The Living Church*:

 TONIC and often a change of atmosphere have been successfully recommended by physicians. A splendid antidote to counteract the evils following in the train of unrest, doubt, and apparent hopelessness in the Church is contained in that "narrow" book of Henry Phipps Denison called *The True Religion*. It has not only irritated scores of its readers, but has also encouraged a saving sense of humor in the face of gloomy prophecy.

It is a book for the times, about the times, because it is concerned with the history of a revelation—The Incarnation.

Ashland, Wis., July 18th.

HARRY S. RUTH.



LITERARY

SOME CURRENT ESCHATOLOGY

1. *On the Threshold of the Unseen.* By Sir Wm. F. Barrett. An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. With Introd. by James H. Hyslop. New York: E. P. Dutton & Co. 1918. \$2.50 net.
2. *Our Living Dead.* By E. Katharine Bates. Some Talks with Unknown Friends. With Preface by Maj.-Gen. Sir A. E. Turner. Second Impression. New York: E. P. Dutton & Co. 1917. \$1.25 net.
3. *On Prayers to the Dead.* By J. G. H. Barry. New York: E. S. Gorham. 1919.
4. *Reunion in Eternity.* By W. Robertson Nicoll. New York: Geo. H. Doran Co. 1919. \$1.50 net.
5. *Can we Believe in Immortality?* By Jas. H. Snowden. New York: The Macmillan Co. 1918. \$1.25 net.
6. *Christianity and Immortality.* By Vernon F. Storr. London, New York, etc.: Longmans, Green & Co. 1918. \$2.50 net.
7. *The Life of the World to Come.* By the late Henry Barclay Swete. Six Addresses. With Portrait. London: S. P. C. K. New York: The Macmillan Co. 1917. \$1.00 net.
8. *Life in the World to Come.* By G. H. S. Walpole. Milwaukee: Morehouse Publishing Co. 1917.
9. *The New Death.* By Winifred Kirkland. Boston and New York: Houghton, Mifflin & Co. 1918. \$1.25.
10. *The Book of the Craft of Dying and Other Early English Tracts Concerning Death,* taken from Manuscripts and Printed Books in the British Museum and Bodleian Libraries. Now first done into modern spelling and edited by Frances M. M. Comper. With Preface by George Congreve, S.S.J.E. London, New York, etc.: Longmans, Green & Co. 1917.

Various causes, especially recent scientific investigation of spiritualistic phenomena and the tragic loss of lives in the war, have revived general interest in questions connected with death and after death. The foregoing list of recent publications gives varied samples of a somewhat extensive literature on these subjects.

Sir William F. Barrett gives us a reliable and thoughtful account of the phenomena of spiritualism, coming to his task with abundant first-hand knowledge, competent scientific training, and sane judgment. His book is one of the best introductory manuals for one who desires to learn what modern psychical research means and what it claims to have established. E. Katharine Bates' little volume, on the other hand, contains a series of rambling talks by a devout believer in spiritualism, the assumption throughout being that spiritualism is true religion. This assumption is utterly misleading. Religion has to do with our relations to God. Spiritualism specializes in certain occult methods of communication with creatures—discarnate spirits supposed to be human. In practice it very frequently sidetracks religion, upsetting instead of elevating the spiritual life.

It would be rash for a non-specialist in psychical investigation to join issue with the conclusion of Sir Wm. F. Barrett and many other experts that genuine communications have been received from departed human spirits. This writer candidly acknowledges, however, that mischievous spirits have to be reckoned with, and the hypothesis is tenable that the whole range of phenomena, so far as not due to mediumistic fraud, is explainable by the activity of evil spirits or devils, who may well be thought to be fully possessed of the supernormal information displayed in seances and depended upon as evidence of communication from departed human persons. Whatever view may be taken on this point, the unwholesomeness of spiritualism for unwary non-experts is acknowledged by competent scientific investigators; and the nature of the communications is not in general either edifying or consistent with preservation of a truly Christian communion of saints. The scriptural and Christian ban on necromancy has been fully justified by modern spiritualistic developments; and, whatever may be justly said in vindication of really scientific investigation, spiritualism should be carefully shunned by ordinary Christians as very dangerous to religion.

Dr. Barry's book presents the true Christian attitude toward the departed—based upon the Catholic doctrine of the com-

munion of saints. He does not expressly make the point—it is the only important omission in his treatment—but modern spiritualism is largely a recoil from the sixteenth-century loss of faith in the communion of saints by prayer. His argument is none the less a most wholesome antidote to the specious spiritualistic logic. He shows that our communion with the saints is properly grounded in our mutual relations in the Body of Christ, and is mediated through Him—a helpful adjunct to religion and not at all an independent cult. His specific purpose is to promote a sane view of the practice of asking the departed, including our own friends, for their prayers; and his argument is eminently reasonable and calculated to remove the controversial cobwebs that cover the subject. The book is more appealing to ordinary men than Darwell Stone's scholarly treatise on *The Invocation of the Saints*, and, without displacing that valuable work, serves as a useful complement to it.

Dr. Nicoll, with the help of quotations from a wide range of literature, endeavors to comfort bereaved souls by assuring them of the certainty that when they enter the unseen world they will enjoy "immediate reunion with their beloved ones who have gone before". His conviction on this point is perhaps too dogmatic and emphatic, but of his evangelical fervor one can hardly speak too highly.

Dr. Snowden gives us a popular plea for belief in immortality. All the arguments on the subject are presented, but not systematically. He exhibits an interplaying flashlight on the several aspects of the subject—back and forth. There is, accordingly, a good deal of repetition but no monotony; and the cumulative effect is very convincing. He rightly does not attach much importance to the argument from spiritualistic phenomena.

Mr. Storr's volume needs a more comprehensive title. It is in effect an attempt to re-state Christian eschatological doctrine at large in the light of modern studies and forms of thought. It reflects both the scholarly temper and the intellectual detachment of recent Oxford scholarship, and reveals a tendency to limit our knowledge of the other world to the express assertions of the New Testament as somewhat minimally scrutinized. The fact that behind the New Testament is an ecclesiastical tradition fully as assured as its teaching is, and that this richer body of primitive spiritual knowledge has to be reckoned with in estimating later developments of eschatology in the Church, is ignored. But the studies given are very useful in spite of this limitation, especially that on the resurrection of our bodies, in chapter III.

The late Dr. Swete possessed ripe scholarly acumen, enhanced by the spiritual insight of an exceedingly devout and reverent Christian believer. Published after his death, the little volume before us has a peculiar personal value, along with its other fine qualities. The subjects of immortality, the intermediate state, our Lord's Resurrection the risen body, and eternal life are treated with a combination of simplicity, cautious reserve, and sane scholarship which is both assuring and attractive. His reserve, splendid in temper as it is, restrains him from dealing with some subjects connected with the intermediate state on which we should be glad to learn his thought. But the chapters were not designed to be full, and we have to be thankful for what he has given us—a first-class manual for those who have not fully grasped the Catholic standpoint, and need to be fortified in the primary truths of eschatology.

Dr. Walpole covers the same field in a different manner. The interests of scholarly accuracy are not forgotten, but they are less in evidence. His aim is to reach Christian believers at large with as much teaching concerning the future as the doctrine of the Church and of Scripture seems to him to warrant. Accordingly, there is less detachment, more readiness to utilize pious opinion, and greater richness of matter. His book should be useful for our laity, and will afford valuable suggestions to our clergy.

Miss Kirkland furnishes a series of rambling thoughts on the more cheery view of death which certain war experiences have engendered. She describes death as the great adventure, the transition, etc. Unfortunately she feels called upon to disparage dogmatic Christianity, with little understanding of it.

The Book of the Craft of Dying is a reprint of certain mediaeval booklets, and belongs to ascetic theology. It is beautifully gotten up and rightly so, for the thoughts which it contains are of the highest order. We feel estopped from criticism for the book should be read with devotion and thankfulness rather than with critical scrutiny. It comes from the saints.

FRANCIS J. HALL.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

WHO of the things best comprehended and appreciated by the American populace are the Theatre and Advertisements. They go hand in hand and are correlatively prosperous. The people must be first reached and then won through the instrumentality of things which they understand and enjoy. A part of the people may be won by the pure intellectuality of the pulpit; a part may be won by their own religious instinct meeting the effort of the Church; but the masses may be won by these two powerful influences, Drama and the Press. Long disregarded by the Church were these twain, but now they have become recognized and used, so the laity hope, with eagerness though it be tardy.

To speak of the Church using the drama as a means of propaganda does not mean our own Church especially, but that forceful element in our national sociology which is dominated by Christianity even though it be sub-consciously.

The Drama League of America has recognized the religious possibilities of the play and has a special department devoted to it. Such plays as *The Servant in the House*, *The Passing of the Third Floor Back*, and others of that class which emphasize the first principles of Christianity, have played to crowded houses in the great cities of America. There is no estimating what their lesson has been to the legions of theatre-goers who saw them.

The first of these plays which the writer recalls and one leaving a stamp which has proved indelible, was the mystery play, *Everyman*. Very few who heard that quaint, awesome survival of the middle ages, presented in the naked manner of the early drama, could forget it. Could the Christian bodies of this continent unite in some form of an endowed theatre which would present, night after night, in large centers of population, *Everyman* and kindred productions, the Church would have an ally of tremendous strength.

Many thoughtful persons were unable to sleep the night after they had witnessed *Everyman*.

"The voice of God sounded in my ears all night," said one, "telling me that—I—must—die."

"My God!" a young man said, unprofanely, "I was an Everyman myself—no hand pulled me back. The evening I saw *Everyman* was the most anguished of my life—but the Voice of God reached me—and found me. Oh, that Holbein Death!" he shuddered.

The audience came laughing and chatting to hear *Everyman*; they wondered "what a mystery-play might be like". Would it be in that awful Chaucer-English? Would it be conventionally proper? They even smiled when the curtain rose disclosing the two black-robed mutes sitting motionless throughout the play, on either side the stage. But they came away awed, chastened, silent, the gloom of introspection on their faces. They too must die. Sooner or later—so they reflected—the voice of God would summon his servant Death bidding him bring each particular soul for its accounting. Each of them must "leave his mirth and his employment and come and make his bed with these". Hence the shadowed faces, the silent lips, the cold, frightened hearts of the people who went home from seeing *Everyman*, to wonder, to fear, to pray all the night, mayhap.

The allegorical pageants which are being prepared by Churchmen, the little plays bringing out some truth of the Church's teaching, the dramatization of Bible stories, are all a part of this benign influence which is winning people, first to listen, then to learn, and ultimately, with God's blessing, to believe. The suggestion and hope expressed by one of our fine pageant writers that the religious play may sometimes be made a part of the evening service is almost a social inspiration. Begun and ended with prayer as these pageants

are intended to be, these plays may have the dignity, purport, and influence of the Greek drama.

IT WAS WITH SOME CURIOSITY—having long harbored the thoughts expressed above—that the writer saw a rendition of the Book of Job by the Stuart Walker Players. The last time we had read this great story was of a rainy day in the country, and one had read aloud while others sewed. We had a commentary, but even with that we paused often and argued as to what Bildad meant and was Job changeable? And, though impressed with the sublimity, perhaps we failed to get the exact lesson of it. Consequently we were glad to seek elucidation and made two of a crowd which filled the largest theatre in town. The stage in very beautiful classic simplicity first disclosed two woman narrators who recited the first chapters of the book leading up to the woeful soliloquy of Job. Job was well portrayed by Mr. George Gaul, said to be one of the coming great actors. Job in sackcloth and ashes rested upon a dais, bowed in despair. He was silent for a time, then an exquisitely cadenced voice began:

"Let the day perish wherein I was born."

The three comforters, in rich oriental attire, each proffered an interpretation of Job's punishment, Job rebuffing them severely at times and then pleading with them to return. Much of the sublime oratory was perforce omitted, yet it was most beautiful, dramatic, and at times rose to grandeur. Elihu the young man, clothed in vivid orange, was the only other character.

"Then was kindled the wrath of Elihu against Job because he justified himself rather than God; and against his three friends was his wrath kindled because they had found no answer and yet had condemned Job." In the clear voice of youth he began his deferential explanation:

"I am young and ye are very old. I was afraid and durst not show you mine opinion, but there is a spirit in man and the inspiration of the Almighty giveth him understanding."

Elihu then "excuses God from giving an account of His ways", as the King James version hath it, "and accuses Job for being unjust to God—he shows how God is just in all his ways."

Then came an invisible challenger, God asking Job to answer him, which brings the sufferer back to hopefulness: "Wherefore I abhor myself and repent in dust and ashes."

Then appear the two narrators in their riches and relate the happy sequel. The Lord appeared to the three friends commanding them to offer burnt sacrifices "because ye have not spoken of me the thing that is right". As for Job the Lord gave him twice as much as he had before and seven more sons and daughters to take the place of those who had been killed, and he lived happily forever afterward.

In talking over the dramatic presentation its great value was decided to be not the acting, necessarily limited, neither the color scheme, though beautiful, but the interpretative tones of the human voice in placing delicate nuances of meaning. A stressed word here, a burst of anger, the portrayal of pain, hopelessness, questioning doubt, all made plain and understandable what we sometimes flounder through in the Bible story. There is no more sublime language in the Old Testament than in this book. To read it in Professor Moulton's edition is very helpful. But to the casual reader the intent is puzzling. Says a commentary: "Scholars hold different opinions as to the object of this book. It may perhaps be described as an attempt to solve the problem of why the righteous suffer."

THE DEVIOUS AND USUALLY UNPLANNED READING of summer is so pleasant—just to go where fancy leads one without consulting either conscience or intellect. I like the labyrinthian maze letting one thing lead to another. *Sentimental Tommy*, with that hero's admiration of the Pretender, led me to Waverley. That noted novel, which introduced Walter Scott to the reading world, was written in 1805 and located sixty years before that era. Consequently those of us who have watched the evolution of kindergartens and entertaining methods of instruction are a little surprised to find these things not so new as we thought. In describing the intellectuality of his hero, Edward Waverley, the author writes:

"The history of England is now reduced to a game at cards, the problems of mathematics to puzzles and riddles, and the doctrines of arithmetic may, we are assured, be sufficiently acquired by spending a few hours a week at a new and complicated edition of the Royal Game of the Goose. There wants but one step further and the Creed and Ten Commandments may be taught in the same manner without the necessity of the grave face, deliberate tone of recital, and devout attention hitherto exacted from the well-governed childhood of this realm."

We wonder if Sir Walter knows by this time that the Ten Commandments have been put into "easy rhyme"!

THERE IS SAID TO BE a growing uneasiness among the Blue Mite Boxes. Some of them are nearly worn out and therefore quite happy in having fulfilled their destiny. Others are as good as new—their jobs have been sinecures and they feel shame thereby. Here is the soliloquy of one of the latter class—not the most numerous, however, thanks to the awakened conscience of Churchwomen:

"To be sure I was only designed for a mite
But would surely be pleased to get more;
On my job I am sitting from morning till night
And sometimes I really am sore
When a delicate hand over-laden with rings
Drops a mite in my mouth and a lovely voice sings:
'Love so amazing, so divine'
—You all recall the other line.

"I'm filling so slowly—it gives me great pain
To reflect that October draws near;
Those good U. O. women I help to maintain
Will be disappointed, I fear,
If the ring-laden hand doesn't drop larger sums
And the voice doesn't mean what so sweetly it hums
'Love so amazing, so divine'
—You all recall the other line."

THE BROTHERHOOD CONVENTION

BY THE REV. H. H. H. FOX

T is many years ago since James L. Houghteling of St. James' Church, Chicago, gathered a group of young men about him in a basement room of the church and organized the first chapter of the Brotherhood of St. Andrew. Prayer marked its beginning and prayer became one of its rules. It was in prayer that they felt dissatisfaction at the comparative indifference of the average man to his obligation as a member of the Kingdom of God. It was fortunate for them and for the Church that their leader was a man of deep consecration. Though Mr. Houghteling was a busy man of affairs, there was one thing that he placed above his business. That was the Kingdom of God. His consecration inspired the other young men with whom he was associated.

The simplicity and directness of the Brotherhood rules is due to the simple and direct spirit of Mr. Houghteling. Pray and work. These are the Brotherhood rules which no effort has ever been able to supplant. Work for the Kingdom fails unless God is a co-worker. Counsel with God is necessary and prayer is counselling with God. God, the Master-worker, who sees the end with the beginning, who made the plan and knows what each part needs to make it fit for its place in the great building, is the Inspirer and Director of the work. Its success depends on Him. So prayer is the first rule.

But real prayer means earnest and hard work. The two go together. Counselling must be followed by action. Pray earnestly and one must act. If we pray that the Kingdom of God may subdue the earth and win to its standard all

kindreds and nations and peoples, we must be ready to use time and strength in its accomplishment.

The Brotherhood places squarely before men these Christian duties, not as something new, but rather in the way of emphasis in its two rules. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, and the Rule of Service is to make an earnest effort to bring men to the Kingdom.

The organization is primarily a men's organization for work among men.

Its annual convention has always been a source of power to its members who have been able to attend. From all parts of the country and even of the world men have gathered together as co-workers with God to counsel with Him and with one another in regard to the work of the Kingdom.

Prayer and service have been the outstanding features of these inspiring gatherings. How to pray, and ways and means of best serving, have been discussed. This year in Detroit, where the annual convention is to be held next October, the Brotherhood is to make an innovation in its programme. While Prayer and Service are still to be the features of the meetings and conferences, the Brotherhood itself is to be largely suppressed. The leaders are trying to make it a convention of Churchmen for the discussion of the many vital problems that have arisen as a result of the war. Preceding, as it does, the General Convention of the Church—it is hoped by the leaders—it may become a sort of clearing house of ideas, where many things that do not belong directly to the problems of the Convention may be discussed, and thereby help to clear the atmosphere for the discussion and solution of the weightier problems that are to come before that body.

Most men feel that the Church as well as the whole world of politics and business is very much in a fog. It is hard to see clearly and to think clearly. The war has set the whole fabric of our modern life wobbling. We do not know what the future has in store, and there seems to be much uncertainty as to what will give the greatest stability to the life of the world. Free discussion of the difficult problems that are before us will no doubt help. In the midst of our confusion faith seems to have grown dim. Faith in God, faith in Jesus Christ, faith in the Church, faith in mankind, needs to be strengthened.

It is hoped that the convention of the Brotherhood will help mightily to establish in the hearts of the leaders of the Church a peace and quiet trust in the unfailing promises of God. One thing is sure, that stability and confidence cannot come until not only the Church but the nations of the world shall have taken God into their confidence. The world needs not less but more Christianity; more of the practical application of the Sermon on the Mount. Justice tempered with mercy—not our own but another's good—less self-seeking—more self-sacrifice; these must enter more largely into the life of the Church and of the nations. There is nothing to fear so far as God is concerned. God will work and is working His purpose out. The thing we have to fear is that we shall fail in doing our part; that lack of faith shall make us hesitate to follow His lead. Yes! We need to counsel with Him. Prayer more trustful, more loving is what we need; then hearty coöperation with God, laying aside for a while our own preconceived ideas and trustfully giving ourselves to God's guidance. He may lead us back to those ideas. He will if they are right. Or we may have to give up some that we have held precious and important. It is hoped that in the quiet hours of meditation and prayer which always accompany the Brotherhood conventions—interspersed as they are with conferences and discussions—the atmosphere will be cleared and we may see God again as He is, the Father Almighty. If that can be done the Brotherhood convention will indeed be a fitting preparation for the General Convention of the Church. It is the purpose of the leaders of the Brotherhood so far as they are able, to make this annual gathering just that.

THERE ARE SO many things wrong and difficult in the world, that no man can be great—he can hardly keep himself from wickedness—unless he gives up thinking much about pleasures or rewards, and gets strength to endure what is hard and painful.—*George Eliot.*

Church Kalendar



Aug. 1—Friday.

" 3—Seventh Sunday after Trinity.

" 6—Wednesday. Transfiguration.

" 10—Eighth Sunday after Trinity.

" 17—Ninth Sunday after Trinity.

" 24—St. Bartholomew. Tenth Sunday after Trinity.

" 31—Eleventh Sunday after Trinity.

CALENDAR OF COMING EVENTS

Sept. 7—Idaho Dist. Conv., Boise.

Sept. 17—New York Spec. Conv., Synod Hall.

Oct. 8—The General Convention, Detroit, Mich.

Personal Mention

THE REV. CLARENCE WYATT BISPHAM has resigned the rectorship of the Free Church of the Annunciation, New Orleans, La., to take effect October 1st.

THE REV. C. R. D. CRITTENTON, rector of St. Paul's parish, Key West, Florida, has just returned from a two weeks' encampment at Ft. Myers of Troop No. 1, Boy Scouts of America, of which he is chaplain. The troop (52) attended early Eucharist every Sunday, without a delinquent.

THE REV. FREDERICK W. DICKINSON takes up work in Newark, N. J., after August 10th.

THE REV. WILLIAM YARROW EDWARDS will become missionary in charge of the Chapel of the Good Shepherd, Queen Lane Manor, Germantown, Philadelphia, this fall. The Rev. Mr. Edwards started this work while curate at Calvary Church, Germantown.

THE REV. DAVID TODD GILLMOR, recently returned from work as chaplain with the A. E. F., has become assistant at St. Paul's Pro-Cathedral, Los Angeles.

THE REV. HARRY H. HALL has accepted election to the rectorship of Trinity Church, Gloversville, N. Y., and will enter upon his duties November 1st. Trinity Church, owing to the consolidation of St. Paul's and Christ Church recently, is our only church in a city of 25,000 people.

THE REV. F. B. HALSEY has been appointed by the Bishop to charge of St. Ambrose Mission, Philadelphia.

THE REV. WILLIAM HIRST HEIGHAM has accepted the rectorship of St. John's Church, Saugus, Mass., and will assume charge at once.

THE REV. MUSGRAVE F. HILTON is returning to England, sailing on August 16th, after nine years' service in Canada and the United States.

THE REV. THOMAS JENKINS, rector of St. David's, Portland, Oregon, granted a month's leave by his vestry, has gone to Alaska to work in the interests of Armenian Relief.

THE REV. B. S. MCKENZIE has been appointed Archdeacon of West Texas to succeed Archdeacon LEE W. HEATON, who on September 1st becomes rector of Trinity Church, Ft. Worth, diocese of Dallas.

THE REV. GEORGE A. PERRY, JR., rector of Christ Church, Schenectady, N. Y., who was recently struck by an automobile while riding his bicycle in the business section, has quite recovered from his injuries.

THE permanent address of the Rev. HARRY L. RICE, vicar of Christ Chapel, Brooklyn, is 383 Clinton street, Brooklyn, New York.

THE REV. C. C. SILVESTER has been called to the rectorship of All Hallows' Church, Wyncote, Pa., and assumed his new duties on the first Sunday in August.

THE REV. SIDNEY L. VAIL will take charge of the Free Church of the Annunciation, New Orleans, La., on October 1st.

CHAPAIN ERNEST W. WOOD, of the regular army, recently returned from service in France with the 9th Infantry, 2nd Division, has been assigned to the Coast Artillery Corps, with station at Fort Schuyler, New York. Address, after August 20th, Fort Schuyler, Westchester, New York.

Summer Addresses

THE summer address of the Rev. CARROLL LUND BATES, chairman of the Council on Church Pageantry and Drama, is Camp Bacon, Fourth Lake, Old Forge, N. Y.

THE REV. H. J. BUCKINGHAM is in charge of services at the Pro-Cathedral Church of the Redeemer, Calgary, Alta., during the month of August, and should be addressed at the Dean's residence, 229 Sixth avenue E.

THE address of the Rev. Dr. W. BERTRAND STEVENS until October 6th will be New Canaan, Conn.

THE REV. D. WATSON WINN takes duty at Christ Church, Savannah, Ga., for the month of August, and desires that mail be sent to 14 Taylor street West, Savannah.

ORDINATIONS

PRIEST

CALIFORNIA.—The Rev. SCHUYLER PRATT, recently returned from France where he served as corporal in the ranks of the A. E. F., was ordained to the priesthood in All Saints' Church, San Francisco, on Sunday, August 3rd, by the Bishop of California at the request of the Bishop of Olympia. The candidate was presented by the Rev. Frank H. Church, priest in charge of All Saints' parish for the past fifteen months, and the Rev. R. B. Hutt, army chaplain at the Presidio, united in the laying on of hands. Mr. Pratt has been selected as rector of All Saints' Church, succeeding the Rev. Harvey S. Hanson, who in May 1918 took charge of Trinity Church, San Francisco, in the absence of the Rev. F. W. Clampett, D.D., as chaplain of the "Grizzlies".

WEST MISSOURI.—On St. James' Day, in Christ Church, St. Joseph, the Bishop of the diocese advanced to the priesthood the Rev. WILLIAM TURTON TRAVIS. The Rev. B. M. Washburn presented the ordinand, and the sermon was preached by the Rev. E. F. Wilcox. The Bishop was assisted in the Eucharist by the Rev. E. W. Merrill, who read the epistle, and the Rev. Edward H. Eckel, Sr., D.D., who read the gospel. All of the clergy assisted in the laying on of hands. The Rev. Mr. Travis will continue as assistant in Christ Church, and in charge of St. Mary's, Savannah.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

SQUIRE.—At her residence, Asbury Park, New Jersey, on the Feast of the Transfiguration, LILLIE ELIZABETH, widow of the late William Aymer SQUIRE.

"Thine eyes shall see the King in His beauty."

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED.—PARISH IN DIOCESE of Fredericton, Eastern Canada. Address ARCHDEACON FORSYTH, Chatham, New Brunswick, Canada.

POSITIONS WANTED—CLERICAL

CAPABLE AND EXPERIENCED clergyman, now locum tenens in Washington, wishes permanent position by October 1st. Correspondence solicited. Address Rev. G. W. HURLBURT, Church Offices, 1311 G street, N. W., Washington, D. C.

PRIEST, OPPOSED TO CONGREGATIONAL concordat, desires parish or chaplaincy. Available shortly to begin new work. Highest references given, as to character and efficiency. Address LOYAL, care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Château Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN (MAJOR) OF INFANTRY, age 30 years, returning after twenty months' service overseas, desires to enter work in parish following Catholic customs. Address A. B., care LIVING CHURCH, Milwaukee, Wis.

CANADIAN PRIEST, nearly five years overseas chaplain, desires parochial or other work. Address BARSOME, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

HOUSEMOTHER WANTED IN EPISCOPAL boys' boarding school near New York. Duties include general oversight of minor ailments, outside trained nurse being engaged for special difficulties. Salary \$700 and living. Applications should give full details. Address BOARDING, care LIVING CHURCH, Milwaukee, Wis.

CHURCH SCHOOL POSITIONS (223 Scott Street, Ripon, Wis.) filled.

POSITIONS WANTED—MISCELLANEOUS

BY TRAINED WORKER (in deaconess orders) as housekeeper in school or Church institution, or in parish which has large Social Service work. Graduate nurse, can take charge of dispensary work, or supervise parish school employing teachers for grade work. Best of references from present position with record of five years' service. South or west preferred. Address DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN OF EDUCATION, with nurse's training, would undertake in her home the care and tutoring of two little girls between the ages of seven and twelve, from October to June. For terms and references address CHAPERON, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED, MIDDLE-AGED WIDOW, companion, chaperon, housekeeper, private or institutional, housemother, supervisor; capable of giving religious instruction, also sewing and kitchen science. Address K. P. S., care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, QUALIFIED BY YEARS of experience in Church and institutional work, desires position as matron or superintendent of small institution. Address EPISCOPAL, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED AS MATRON or housemother in Church school. Capable and experienced, available September 1st. References. Address F. BELL, 430 W. 13th street, Anniston, Ala.

MATRON OR HOUSEMOTHER. Mature, refined Churchwoman seeks position as matron or housemother in a home or school. Address LANCA, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Experienced trainer of large choirs, boys and adults. Highest references. Address COMMUNICANT, care LIVING CHURCH, Milwaukee, Wis.

LADY OF REFINEMENT DESIRES a position as chaperon in a young ladies' school or as companion to a lady. Address COMPANION, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—TO MEMORIALIZE the Soldiers of America in a way to insure a permanent influence in communities is the sign of the times. Memorial organs for churches and auditoriums will receive a large share of consideration. Two great organs—Pueblo, Col., and Melrose, Mass.—contracted for with the Austin Company are potent examples of the American memorial spirit rightly directed. AUSTIN ORGAN CO., Hartford, Conn.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and vell, \$15, \$20. Address MISS MACKILLIE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

BUILDING OPERATIONS RESUMED—“Now is the time to build” that much needed New Church, Parish House, Rectory, Pay Off the old indebtedness. “The Easy Way.” “The Redemption Certificate Plan.” Endorsed by Church leaders, financial experts. Address REV. F. H. RICHEY, Box 336, Maplewood, N. J.

ALTAR AND PROCESSIONAL CROSSES: Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—IF YOU DESIRE organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and reed Organs of highest grade and sell direct from factory, saving you agent's profits.

TRAINING SCHOOL FOR ORGANISTS and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIEST'S HOSTS: PEOPLE'S PLAIN and stamped wafers (round). ST. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for traveling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London, W. 1 (and at Oxford, England).

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—PENNSYLVANIA

WOODLEIGH OFFERS EXCELLENT home for country life—good food, supervision of trained nurse—vacation, tired business people, convalescents. No tubercular persons taken. Farm and cottages attached. Booklet. Address MISS ELIZABETH LAMB, Towanda, Pa.

SCHOOLS FOR NURSES

YOUNG LADIES WANTED TO ENTER Children's Hospital Training School for Nurses. Course 2 years and 3 months, including 9 months' affiliation with the West Penn Hospital. Salary paid, \$243 during course. High school graduates preferred. Write or apply, A. LOUISE FORD, Supt., Children's Hospital, Pittsburgh, Pa.

YOUNG WOMEN WANTED, with one year high school education or the equivalent, between 18 and 30 years of age, as applicants for training school for nurses in a new and finely equipped hospital and nurses' home. Address SUPERINTENDENT, Christian H. Buhl Hospital, Sharon, Pa.

PUPIL NURSES WANTED for the Children's Episcopal Hospital; one year of high school required. Address CHILDREN'S HOSPITAL, N. Main street, Mt. Auburn, Cincinnati, Ohio.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: “The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.”

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. For further information address the SISTER IN CHARGE, Bay Shore, Long Island.

CHURCH SERVICES

CATHEDRAL OF ALL SAINTS

Swan and Elk streets, Albany, N. Y.

Sunday Services: 7:30, 10:30, 11 (Holy Eucharist), and 4 P. M.

Week-day Services: 7:30, 9, and 5:30 P. M.

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington boulevard and Peoria street. (Five minutes from Loop.)

Sundays: 7:30, 8:30, 9:15, and 11. Daily: 7, 8:15, and 6.

RETREATS

ST. ANDREW'S, TENN.—At St. Michael's Monastery, Father WILLIAM C. ROBERTSON, rector of Christ Church, Chattanooga, will conduct a retreat for priests and seminarists. The retreat begins on Tuesday evening, September 16th, and closes on Friday morning, September 19th. Those who wish to attend will kindly notify the FATHER GUESTMASTER, O.H.C., at the above address.

WEST PARK, N. Y.—The retreat for priests and seminarists at HOLY CROSS begins on the evening of September 22nd and ends on the morning of September 26th. Conductor, Dean Vernon. Early application is requested from those who desire to attend.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Abingdon Press. New York.

Fighting for a New World. Charles W. Dabney. 75c net.

E. P. Dutton & Co. New York.

Standing By. War-time Reflections in France and Flanders. By Robert Keable. Author of *A City of the Dawn*, etc. \$2.00 net.

E. W. Huebsch. New York.

Russia in 1919. By Arthur Ransome. \$1.50 net.

Nation-wide Campaign. 124 E. 28th St., New York.

Handbook of the Nation-wide Campaign of the Episcopal Church.

EDUCATIONAL



AT A TENNESSEE MOUNTAIN HOME



THE MOUNTAIN BOY AT ST. ANDREW'S SCHOOL

SCHOOLS FOR MOUNTAIN CHILDREN

UP IN THE southern Appalachian Mountain region, the land of Presidents Jackson, Polk, and Johnson, and of Sergeant Alvin C. Yorke, the Church has two of the most unique educational institutions in the United States.

Nativity in the Cumberland Mountains and a desire to shake off the shackles of illiteracy, which have bound the mountaineers to poverty, feuds, and unhappiness for decades, are the only requirements for admission to St. Andrew's School at St. Andrew's Post Office, a few miles from Sewanee.

Schools of any kind, especially one with twelve complete grades and offering instruction in five trades, including agriculture and a business course, to graduates of the four-year high school course, were unknown in the mountains before 1905.

That was the year the Order of the Holy Cross, the Church's only monastic order founded in America, established St. Andrew's. The school had a mushroom growth from the start, the number of boys seeking to become students always being at least twice the institution's capacity. This year 102 boys were taught by the eleven instructors. Not all will return next year, for even \$50 for a year's tuition, board, and lodging is not easily obtained by a mountain lad.

But even one year at St. Andrew's gives the mountaineer a taste of "learning" and, if he is above the fifth grade, an insight into what hands trained in the manual training classes can do in making tasteful as well as substantial furniture for their rude mountain homes. For, although any boy can prepare for college at St. Andrew's, the Holy Cross Fathers have not overlooked the fact that few will be able to go on to an institution of higher learning, or even attend St. Andrew's for more than

a few years. So in the short time under their guidance they seek to fit the mountain lad for a better life in his native home by showing him better methods of agriculture, the joy of friendly competition in a baseball or football game, and the positive side of religion seldom taught by the circuit-rider missionary.

Because of the spiritual awakening which will result from the Nation-wide Campaign, it is expected that facilities at St. Andrew's will be so increased as to make it unnecessary automatically to condemn each year to a life of illiteracy scores of eager mountain boys, because the school's capacity is so limited.

The Cumberland Mountain girl will also be benefitted by the campaign to awaken the Church to its responsibilities. Several miles to the south of St. Andrew's, the Sisters of St. Mary operate a similar school for girls, where a few of the future mothers of the mountain region are taught how to make attractive homes out of squalid shacks.

ST. STEPHEN'S COLLEGE

"DURING THE past decade there has been a pronounced reaction from the tendency in collegiate education toward specialization during undergraduate days," said President Bell of St. Stephen's College, recently, in New York to a group of interested Church people. "The best professional schools have been insisting upon two, three, and even four years of general education as a groundwork before entrance upon their courses. There is abroad an increasing feeling that a mere specialist who is nothing else can hardly be called an educated man, and that the mere specialist rarely makes even a first-rate specialist. Undergraduate colleges which shall specialize in broad, cultural

education, in languages and literatures, history, economics, and sociology, mathematics, philosophy, and kindred humanities, preparing men for later specialization or for commerce and industry, are recognized generally to-day as the vital need in American educational circles.

"St. Stephen's College, the official college in the East of the Episcopal Church, for men, has maintained itself carefully as a non-specializing college. Its aim is to turn out men who have reasoning character, and who are capable of intelligent citizenship in both the literary and the civic worlds. It is, therefore, in accord with the trend of thought of the best educators to-day."

St. Stephen's, with the election of its new president, the Rev. Bernard Iddings Bell, has definitely launched itself upon a new phase in its career, a phase not so much given over to a changed policy, but rather to the fitting of its life into the conscious life-stream of the Church at large. For fifty years the college has been graduating classes of able and successful men; but for the most part the Church has known little or nothing of it. Now that the Province of New York and New Jersey has adopted it as its official college, and several of the eastern dioceses have appointed men as diocesan students and paid for their expenses; now that some of the most prominent business men of America have entered upon its board of trustees with a desire to give service as well as the mere use of their names; and now that the college has a president alert to all the varied life of the American Church, it is hoped that Churchmen everywhere will appreciate this valuable asset of the Church.

The faculty at St. Stephen's consists of a number of most excellent men, some of whom have given years of service to the institution. There is at present one vacancy,

that in the chair of economics and sociology, which will be filled before the fifty-first academic year opens in September. The others are: The Rev. Bernard Iddings Bell, S.T.B., President and Professor of Religion; Irville F. Davidson, M.A. (Chicago), L.H.D., Dean and Professor of Latin; John C. Robertson, Ph.D. (Johns Hopkins), Professor of Greek; Edwin Carleton Upton, M.A. (Columbia), Litt.D., Professor of English; Rev. John M. S. McDonald, M.A. (Columbia), Professor of Philosophy; Rev. Professor Williams, Ph.D. (Yale), Professor of History; Rev. George H. Kaltenbach, M.A. (Dartmouth), Professor of Modern Languages; Edmund C. Cook, M.A. (Dartmouth), Professor of Mathematics and Laboratory Science; Rev. Cuthbert Fowler, M.A., Instructor in Music, Public Speaking, and Latin.

One of the chief proposed betterments of the life at St. Stephen's College will be the promotion of physical welfare to a degree never before attempted. Athletics will be developed, emphasis being laid upon active participation by every enrolled student. President Bell is very anxious to avoid that type of athletics where a few men participate while the rest shout from the bleachers and side-lines. Emphasis will be laid upon basketball, track activities, cross-country runs, handball, and baseball. And in addition to the sports, there will be fifteen minutes of setting-up work in the middle of each morning.

A feature of the college which needs mention is its very low cost of \$450 a year for all charges including living. The authorities of the college insist that this low cost is not procured at the sacrifice of either scholarship of the highest order or adequate living. The costs are kept deliberately low for two reasons, first that it brings college life within the reach of many who cannot afford large expenditure, and second that it makes necessary a large degree of simplicity in living and democracy in life.

President Bell reports at mid-summer the largest freshman enrollment in years.

SUMMER TRAINING AT SEWANEE

THE SUMMER TRAINING SCHOOL at Sewanee was in progress from August 5th marking the close of the ninth session to 14th, the ten days being given over to an intensive programme designed to train leaders for the work of the Church in the departments of education, social service, and missions. Churchmen from many Southern cities and from a few rural churches gathered to take advantage of the plan, and the number in attendance assures the training school as a yearly feature in the life of the Church. Fully one hundred teachers and workers were enrolled, Quintard Hall of the Military Academy being operated by the University during the ten days at a minimum rate to the delegates.

The programme opened daily at 7 A. M., closing at noon. The afternoons were given over to recreation, and at 5 o'clock the students gathered for conferences with deans of the different departments. At 8:00 o'clock each day was a lecture by some man of prominence. The feature of the Sunday services was a sermon by Bishop Gailor.

Among the practical themes discussed were Race Problems, the Rev. Gardiner L. Tucker; Individualism and Social Salvation, Bernard Suttler; Labor Movements and the Church; The Need of the Church at the Present Time, Dr. T. P. Bailey; Cause of Decline in the Enrollment of Pupils in Sunday School, Bishop Logan; Church and Country Life, and Immigration.

WITH THE WAR COMMISSION

NEW YORK, August 11, 1919.

RUMOR has gone abroad that the War Commission had changed its offices to the Seamen's Church Institute, but the latter has merely placed at the disposal of the executive secretary an attractive living room the offices remaining with Hodenpyl, Hardy & Co., 14 Wall street, New York City.

At the last meeting of the executive committee the following chaplains were given Ford automobiles: Chaplain E. B. Collier for use at Camp Taylor; Chaplain H. R. Fell for use at Camp Upton; Chaplain C. Livingston Bayard for use at the Naval Training Station, San Francisco. Appropria-

tions have been made of \$4,000 for work in the lumber camps of the Northwest; of \$1,200 for work at Portsmouth, N. H.; of \$50 a month for work among girls in the vicinity of Atlanta; and of \$8,000 for the 1920 session of the Summer School of Theology.

All Brotherhood secretaries retained in the camps will be financed by the war Commission.

The Rev. R. R. Carmichael has been appointed assistant to the Rev. Ambler M. Blackford, working at Paris Island, S. C.

The Church Periodical Club is very glad to provide printed matter to satisfy any needs of the clergy at work in hospitals and near camps.

PROGRAMME OUTLINED FOR ENGLISH CHURCH CONGRESS

With Names of Some Debaters—Continuing Attempts Toward Unity—The Clergy and Political Preferment—Progress of the Enabling Bill

The Living Church News Bureau
London, July 25, 1919

THE general programme of services and meetings in connection with the forthcoming Church Congress at Leicester in the autumn is now complete. Official services will be held on the opening day, October 14th, at St. Martin's Church, the Archbishop of Canterbury preaching; at St. Margaret's, where there will be a sung Eucharist, with Bishop Gore as preacher; and at Holy Trinity. The Bishop of Peterborough will deliver his presidential address in the De Montford Hall in the afternoon. This will be followed by the consideration of the first Congress subject, The Faith in the Light of the War. The evening meeting in the same hall will discuss Christian Ideals in World Politics.

Subsequent meetings will be devoted to varied and interesting topics, but it is not possible yet to give a complete list of speakers. A study of the names of those who have already promised to take part in the debates is interesting. Among them will be found the Archbishop of Canterbury, the Bishops of London, Birmingham, Lichfield, and Truro (elect); Bishops Gore, King, and Welldon; the Deans of St. Paul's and York; Canon Lacey, Canon Temple, Professor A. C. Headlam, the Rev. J. A. V. Magee, the Rev. F. Underhill, the Rev. J. K. Mozley; Lord Eustace Percy, Sir Lewis Dibdin, Mr. George Lansbury; and, among the lady speakers, Dr. Letitia Fairfield, Mrs. Barnett, and Miss Eleanor Gregory.

Discussions will take place on Christian Ideals of Education; The Christian Doctrine of the Future Life; Christian Ideals of Citizenship; The Church's Equipment for Corporate Life and Witness; and The Church of England in Relation to other Churches. The final morning session (on October 17th) will, following the established custom, be of a devotional character, papers being read on The Spiritual Resources of the Church.

During the Congress week there will be a mass meeting of men (especially demobilized men), at which the Bishop of London, the Rev. G. A. Studdert-Kennedy (known to

army men and readers of war literature as "Woodbine Willie"), and, it is hoped, General Sir H. S. Horne, will speak.

FEELING TOWARD UNITY

The services in connection with the peace celebrations do not seem to have led to anything like an interchange of pulpits between the clergy and Nonconformists, although numerous joint services of thanksgiving were arranged, either in parish churches or in suitable halls. In one Yorkshire town, at a gathering of this character which was held in a public park, not only the vicar and the Nonconformist ministers took part, but a Roman Catholic priest was also present, and read the special Psalm.

In Birmingham the desire for unity went beyond the bounds of what, according to the Book of Common Prayer, is permissible. Canon Willink, rector of the parish church, and Dean-designate of Norwich, had made arrangements, with the full approval of the Bishop (Dr. Russell Wakefield), for a celebration of the Holy Communion, at which he invited Nonconformist ministers to communicate. This, notwithstanding the fact that (to quote the rubric), "None shall be admitted to the Holy Communion . . . until such time as he be confirmed, or be ready and desirous to be confirmed." Practically the whole diocese (although by no means unsympathetic to the cause of Christian reunion) rose in opposition to Canon Willink's proposal, and as a result of pressure it was abandoned.

REMOVING POLITICAL DISABILITIES OF THE CLERGY

Following on the recent agitation with regard to the disabilities which debar clergymen from sitting in the House of Commons, to which reference was made in a previous London letter, it is interesting to note that a bill has now been introduced into Parliament to remove such disqualifications. The bill consists of three clauses only, which are as follows:

"1. That on and after the passing of this Act, no person shall be disqualified or liable to any penalty for sitting or voting in the House of Commons by reason of having been ordained to the office of priest or deacon, or being a minister of the Church of Scotland, and the House of Commons (Clergy Disqualification) Act, 1801, is hereby repealed.

"2. Subsection (1) (b) of section 12 of the Municipal Corporations Act, 1882, is hereby repealed, and a person shall not henceforth be disqualified for being elected

or for being a councillor of a municipal corporation by reason of being in holy orders or a regular minister of a dissenting congregation."

The third clause relates to the short title of the act.

TO REOPEN CLAUSES IN WELSH CHURCH ACT?

The Government have opened negotiations on the proposal to amend the financial clauses of the Welsh Church Act, with the various interests affected. Mr. Lloyd George this week received a deputation from the Welsh liberal parliamentary party, and discussed with them the Welsh Church question and a demand for a reconsideration of the act, but no decision was reached.

BENEDICTION UNBLESSED

The Rev. F. W. Chambers, vicar of a church in Birmingham, and several priests in other dioceses still continue to hold the service of Benediction contrary to the wishes or orders of their respective bishops. In this connection, it is interesting and instructive to read what Roman Catholics have to say. The current number of the *Tablet* has a well-reasoned article on the subject, from which the following extracts are taken:

"As further difficulties against the position of those who will have Benediction, in defiance of their bishops, we must note that it is a non-liturgical service, abstinence from which involves no surrender of principle. If a man were asked by his bishop to deny some point of what he believes to be true Faith, no doubt his position would become intolerable. There is no such case here. A man may believe all Catholic doctrine about the Holy Eucharist, or any modification thereof that he pleases, without ever holding the service of Benediction. . . . Benediction is not an old rite used in England before the Reformation. It cannot be defended on the plea of restoring the ancient ceremonies of their own national Church. . . . Nor is it 'Catholic' in the High Anglican sense. It is unknown in that Eastern branch of the Church, which is so mighty an ally in proving that what is Roman is not necessarily Catholic. . . . Benediction is a comparatively modern, purely Roman Catholic devotion. From the point of view of the Pope himself, it is neither necessary nor universal nor ancient. . . . In the Roman Communion it may not be held except by special leave of the ordinary."

Incidentally, this is the attitude of clear-thinking Catholics, and their leading organ, the *Church Times*, in its editorials on the subject, has consistently taken this standpoint, only to be told that it did not understand the Roman Catholic practice and point of view.

EPISCOPAL CHANGES

The King has approved the appointment of the Rev. Canon C. F. Garbett, Vicar of Portsea, as Bishop of Southwark, in succession to Dr. Burge, who has been translated to Oxford. Canon Garbett has been vicar of Portsea, the well-known district adjoining Portsmouth, for the past ten years, and followed Dr. Lang (now Archbishop of York) on his appointment as Suffragan Bishop of Stepney. He had been a curate under Dr. Lang since his ordination in 1899, so that the whole of his twenty years' ministry has been spent in the parish of Portsea. An interesting fact is that Canon Garbett is the third vicar of Portsea in succession to be made a bishop—Dr. Jacob (prior to Dr. Lang), being appointed to the see of St. Albans.

Canon Garbett has always worked in the closest coöperation with the civic author-

ities, and every effort to improve the conditions of industrial life has found in him a warm and able champion. He will go to the densely-populated diocese of Southwark with a special experience of life among the working classes, and is peculiarly well-fitted to direct Church life in his new sphere.

Meanwhile, the confirmation of the election of Dr. Burge to the see of Oxford (*vice* Dr. Gore) has been arranged to take place at St. Mary-le-Bow, Cheapside, on August 6th.

APPRECIATION FOR MR. H. W. HILL

To recognize the energetic work of Mr. H. W. Hill, who for twenty years has been secretary of the English Church Union, an effort is being made to purchase an annuity for him on his retirement from this position. Mr. Hill gave up a prosperous and promising business career to devote the whole of his time to the business of the Union, and has earned the respect of all Churchmen. Lord Halifax and Lord Phillimore have issued an appeal for £4,000, to purchase the annuity, the former heading the list with £1,000. Mr. Hill will continue his connection with the Union as a vice-president.

LONDON, July 18, 1919.

THE ENABLING BILL

As stated in my letter of last week, the Enabling Bill has passed through the committee stage in the House of Lords, the only amendment of any consequence being that of Lord Finlay's, which required the positive assent of Parliament to measures promoted by the National Assembly. Lord Haldane, from whom opposition was expected, presented no less than fourteen pages of amendments, the effect of which, if accepted, would have entirely wrecked the Bill—but these were all rejected by substantial majorities. So far all is well; but it must be borne in mind that the stiffest opposition has yet to be encountered. Those in charge of the bill are quite alive to the continued necessity for enlisting public support for the measure. Meetings with this object have been and will continue to be held up and down the country until the autumn. Sir Robert Williams will take charge of the bill in the House of Commons, and hopes to bring it forward at an early date—the formality of the first reading taking place almost immediately. It is believed that the Government will give facilities for the second reading (when the real discussion will begin) in the autumn session in October, and the promoters have no intention of suggesting amendments. That course will be left to the opponents of the bill, who, it is expected, will ask for a definition of the relation of Parliament to the Ecclesiastical Committee of the Privy Council, on what should, they claim, be clearer lines.

Meanwhile, either through lack of initiative, or maybe from want of knowledge, the bill has, with one or two exceptions, received anything but fair treatment at the hands of the secular press. As the *Commonwealth* remarks: "Scarcely once has the press showed itself to possess any coherent and intelligible conception of the Catholic Church. For it, the Church is a vague something-or-other which every man has the right to call in to do something or other for him at odd times in his career—a something-or-other with a somehow religious tendency. And, under pressure of question, 'burial' is the only word that emerges!"

There has certainly been much misunderstanding as to the real scope and purpose of the bill, and it must be the aim of its promoters to remove such misunderstandings. With care and patience, and an accommodating spirit on the part of its

supporters, there is every hope that it may find a place on the statute book.

CLOSING PERIOD OF CONVOCATION

The closing stages of convocation were not productive of much in the way of debate, and but little definite business has to be recorded beyond that which was noted in last week's letter. The Report of the Committee on "Coöperation with Nonconformists" was formally presented to the Upper House of Canterbury, but was not criticized or discussed. The Bishop of Hereford appeared to be greatly perturbed at the spirit which marked the debate and the resolution of the Lower House on this matter, and said that the constant postponement was having the worst possible effect upon Nonconformists. If there was further delay, Dr. Henson said he would feel it his duty to ask that the relations with Nonconformists be referred to the discretion of individual bishops.

The Lower House of Canterbury, on the concluding day of the session, was mainly occupied with the important question of Convocation Reform. That the direct representation of the parochial clergy generally should be considerably increased and form a clear majority of the Lower Houses of Convocation seems to be generally agreed. To secure this, it is suggested that, among other things, chapter representation is to disappear, except in the person of the dean, although, if he is unable or declines to sit, the chapter may elect any member of the Church of England who is in priest's orders to represent them. It is also proposed that the two senior archdeacons in each diocese should retain their seats. The changes thus indicated would considerably reduce the number of what are known as *ex officio* members, and alter the balance between the official and non-official elements in the Lower House of Canterbury, and, in a less degree, that of York. There is a feeling, perhaps not openly avowed, that Catholic truth and principle are safer in the hands of the parochial clergy than in those of ecclesiastical officialism.

BISHOP HENSON CONTRA PROHIBITION

The Bishop of Hereford is characteristically outspoken on the subject of the "crusade" for prohibition which has been announced for the autumn. This he describes in a letter to the *Times* as "unfortunate, regrettable, and mistaken", and proceeds to give his reasons: "Unfortunate"—for it adds yet another factor adverse to national unity to a situation of extreme and menacing difficulty, and makes the task of the patriot appreciably more formidable: "Regrettable"—for it endangers that close accord between Englishmen and Americans which is the best guarantee for the peace and freedom of mankind: "Mistaken"—for prohibition is only the latest version of a policy which has been tested over and over again, and always with the same result. "A furious zeal which rides roughshod over the rights of others, lowers the zealot whom it fires, and does not reform his victims." The Bishop goes on to say: "Christianity stands to lose by the success of the 'crusade' for prohibition, for if the English artisan is forced to link together in his mind the profession of Christianity and total abstinence he will reject both. The last conflicts so sharply with the habits of his class, and with his own sense of justice, that he will accept nothing which it conditions. It is a grave question for every considering Christian whether he is morally free thus to cast a stumbling block in his brother's way."

GEORGE PARSONS.

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street
New York, August 11, 1919 }

RESIGNATION OF DR. PETERS



HE Rev. Dr. John P. Peters has resigned the rectorship of St. Michael and All Angels' Church, but has not as yet decided whether he will accept the position offered him on the faculty of the University of the South.

"First," he says in a recent interview with the *New York Sun*, "I must go back to the East to renew my associations there and find out what has happened since I have been there and what changes the war has made."

In 1888 Dr. Peters headed the University of Pennsylvania expedition to Babylonia, which lasted until 1891. His book, *Nippur*,

or *Explorations and Adventures on the Euphrates*, describes the experiences of the expedition. In 1902 he returned to the East, and *Some Painted Tombs at Marissa* and a number of articles describe some more of the results by which he achieved fame as an archaeologist. Besides writing many books on religious subjects he has translated Mueller's *Political History of Recent Times, 1815-1875*, which he carried on to 1882.

"Since then I have been waiting to go on with that history, for the war which all those who were in Turkey at that time and knew the Balkan situation were waiting for is now history. But none of us dreamed that it would come just as it did."

The rectorship of the parish of St. Michael and All Angels has been in the family of Dr. Peters for ninety-nine years.

PROHIBITION DEMONSTRATES ITSELF IN MASSACHUSETTS

Few Arrests in July — Construction Begins on New Church at Natick — Parish Year Book

The Living Church News Bureau }
Boston, August 11, 1919 }



HE results of the first month of prohibition in Massachusetts and especially in the city of Boston have been critically watched by the Boston correspondent of THE LIVING CHURCH. I was frankly skeptical about the wisdom of such a law making for temperance. I am still wondering if the sale of light beer and wines would not have been a better experiment to try than absolute prohibition, but my wonder is not quite as confident as it was a month ago, for I am profoundly impressed over the marvellous results for good that prohibition has shown for Boston and Massachusetts during the month of July.

Among the many happy results gradually becoming evident is the saving to the city in physicians' bills contracted by the various police department districts.

One police captain alone has been sending in a bill of \$1,000 a year for the services of a physician sewing up injured heads and bodies of individuals brought to his station for treatment. Most of these persons sustained injuries as the result of imbibing too freely of intoxicating liquors. To be frank, they met accidents while drunk.

Since prohibition went into effect, the particular police captain referred to has called a doctor to treat an injured person but twice. He is of the opinion that the physician's bill at his station will be about 30 per cent. of its former total, if prohibition maintains for a year.

The same official declares to a local paper that the saving in gasoline and wear and tear on the police automobile ambulances and patrol wagons under prohibition rule will be amazing. His police automobiles are doing about 10 per cent. of the runs made when license was in force.

Policemen generally agree that the happy results of the enforcement of prohibition in its present stage are so wonderful that they hope the ban never will be lifted.

One policeman said: "I will sacrifice the pleasure I once got out of an occasional

drink of liquor for the sake of the great good the majority of liquor consumers are getting out of prohibition."

He quoted the case of a man who lives near the station house who used to be intoxicated regularly from Saturday to Monday, quarreling all the while with his family and neighbors. Since prohibition went into effect this man has bought a new suit for himself and a silk dress for his wife, and there has not been a single quarrel in that house since July 1st. Sundays the man and wife go out together attractively attired and enjoy a happy day at the beach or in the country, returning at night smiling and peaceful.

Already the children of this particular police district, a tenement section, are outwardly showing the good results of prohibition. Tots dirty, ragged, shoeless, and half fed during the days of license appear in the streets tidy, well dressed, wearing shoes, and having an appearance of being well fed.

Arrests for drunkenness in Massachusetts

during July, as the result of prohibition, showed a decrease of 80 per cent. as compared with July, 1917, when arrests were normal under license, according to a report of the Massachusetts Commission on Probation. But for the greatly increased number of arrests on July 1st, with the advent of prohibition, the arrests in the state during the month would have fallen below 1,000, showing a decline of about 95 per cent. compared with July, 1917. On the other hand, there has been an increase in arrests for other offences, due to stricter enforcement of law and local ordinances.

A NEW CHURCH AT NATICK

Work has started on the new St. Paul's Church at Natick, and it is expected that by early fall the new building will be ready. It will follow in style that of the last phase of pointed architecture in England. Forms and detail have been adapted to modern building and ecclesiastical usage and to the exigencies of brick construction. Simplicity marks the main masses, with the richness of detail concentrated at points—the main entrance, the belfry openings, the window tracery, and on the interior in the focal points, the altar.

The façade has been planned to produce the effect of strength and dignity and the mass of tower and other parts are so disposed as to stand well forward of the front wall of the nearby high school building, thus becoming conspicuous in the centre of the town.

The plan is cruciform with the sacristy wing on the east side. At the head of the nave will stand a tower, in which will be the main entrance, in "porch" style.

The nave is to be a single bodied structure with an open timber ceiling, and a deeply recessed arcade on either side, the embrasures pierced so as to form ambulatories.

A YEAR BOOK

I have just received from the rector, the Rev. Walter Roy Tourtellot, a *Directory and Year Book* of St. John's Church, Taunton. The directory is of especial interest to me because it contains the street address of each family in St. John's parish. This is a practical way to lead members of the parish to know each other. I do not see any necessarily compelling reason why the parish priest should monopolize the calling.

RALPH M. HARPER.

PHILADELPHIA CHURCH LOSES ITS FUNDS IN LOOTED BANK

Parishioners and Other Churches Also Suffer — Soldiers' Club Turned Over to Newsboys — Mission Work Among the Poles — Colored Church Reopens

The Living Church News Bureau }
Philadelphia, August 11, 1919 }



HE building fund, amounting to a very considerable sum, for a new church building for St. Bartholomew's (Rev. T. A. Weagle, rector), as well as the savings of a large portion of the parishioners, have been swept away in the crash of the North Penn Bank, located in the section of the city near the church. Investigation shows that the bank has been looted to the amount of over \$2,000,000 and the attempt is now being made to fix the guilt. The cashier and others

are in custody and other arrests are expected soon.

Appearance seems to point to the fact that the cashier is the tool of one "higher up", and that the rest of the clerks, learning what was going on, took their share of the plunder for their silence. The thing is said to have been going on for two years and it is curious that the bank examiners were so easily deceived. Whether politics are involved remains to be shown but a complete investigation is promised.

Other Churches are affected. The book-keeper, who has confessed his guilt, is a member of the Twenty-ninth Street Methodist Church, and formerly taught a Sunday school class. Funds of this church as well as of its members are gone. The pastor says: "My church is stripped, absolutely stripped."

Several Roman Catholic societies also had their funds on deposit and these are gone with the rest.

Whether in the end the depositors will receive anything has not yet been announced.

SOLDIERS' CLUB TURNED OVER TO NEWSBOYS

Old St. Stephen's Club, inaugurated over two years ago in the parish house of St. Stephen's Church, closed its doors on July 31st with a record of having provided hospitality and entertainment to over 230,000 soldiers, sailors, and marines. During August renovations will be made, and in September the club will be opened as "Old St. Stephen's Club for Newsboys". In making this announcement, the Rev. F. B. Keable, associate rector, says he believes it will be the only newsboys' club in Philadelphia. It will certainly be a splendid, unique experiment and form a much needed point of contact with this large class of boys St. Stephen's is up and doing!

The following interesting account as to what led to forming such a club is quoted from the *Public Ledger*.

"The idea of organizing a Newsboys' Club forced itself upon the attention of the Rev. Mr. Keable and his assistants in a rather unusual manner. From sixty to eighty newsboys assembled in the alley behind St. Stephen's Church every night about 9:30 o'clock, while waiting for the 10 o'clock edition of a morning newspaper. Many of these boys spent their leisure time playing craps, and policemen were kept busy ordering them to 'move along'.

"They begged for permission to enter old St. Stephen's Club, but this could not be granted, as they would have been in the way of the service men.

"The Rev. Mr. Keable questioned the boys and learned many of them had run away from home in up-state towns and cities. During the war the lads heard of the princely wages paid at Hog Island, and came to this city without the consent of their parents, to get a good job. When they applied for work at Hog Island and said they were under sixteen the answer was, Nothing doing. Homeless and friendless, they became newsboys.

"Last week the Rev. Mr. Keable brought the newsboys into St. Stephen's Club. Each boy received a cup of coffee and a sandwich for five cents and all voted that the grub was better and cheaper than you get in the restaurant!

"On one evening the boys were served with hot dogs and rolls. This was a red-letter night.

"The experiment was so successful that the Rev. Mr. Keable communicated with Dr. Grammer and received permission to start the old St. Stephen's Newsboys' Club. The newsboys will be permitted to use the clubhouse in the rear of the church and amuse themselves with shuffleboards, checkers, and dominoes. In the evening before going out on the streets with early morning editions they will be served light refreshment."

MISSION FOR POLISH PEOPLE

The diocese of Pennsylvania is carrying on in Philadelphia some aggressive missionary work among the large Polish population which numbers about 60,000. The American Church has an unusual opportunity with these people for when our position as Catholic yet non-papal is presented to them it makes a strong appeal.

In the northeastern section of Philadelphia there was started over a year ago the mission of the Redeemer in charge of the Rev. J. B. Panfil, a Polish priest, received by Bishop Rhinelander from the Church of Rome. This congregation worships in a room at St. George's parish house through the kindness of the Rev. A.

J. Arkin. Our own liturgy in the Polish language is used.

Most of the congregation do not speak English, but want their children to become good American citizens. At the same time they object sending them to the public school because religion is not taught. The large Polish (Roman) schools in this neighborhood teach religion but not English. Here was an opportunity, and Father Panfil at once started a parochial school which meets in the basement of the parish house. The Bishop sent Deaconess Norris to take charge of the children, who now number fifty boys and girls from the ages of five to fourteen. Father Panfil teaches them Polish about eight hours weekly, for the Pole clings affectionately to the language of his forefathers which he has managed to retain through generations of oppression. All other teaching is given in English by the deaconess, who finds her hands more than full. The children are intelligent and eager to learn, love beauty, and are very religious.

The school furniture consists of a blackboard and desks which have to be moved from the room each day. While the average attendance is forty-two, the number of desks is but thirty-six. The privilege of having a desk for the coming week is a reward of merit.

In addition to the regular school subjects, definite teaching in the Catholic faith is given daily. All the children attend the Lord's own Service on the Lord's Day, and vespers. The boys over ten are being trained to serve at the altar. On Saturday morning the priest gives an hour of religious instruction in Polish.

The children spend most of the day in school and bring their dinners. The morning session is opened with singing, reading from the gospels in English, and prayers in Polish. The afternoon session closes with the singing of the Polish anthem while a small boy holds his national flag which was made by two of the girls. This is followed by Hymn 196 and the pledge of allegiance to the American flag.

During the summer a little different schedule is followed. There are stories, handwork, and games, with frequent trips to Fairmount Park. Baby brothers, sisters, nieces, and nephews are often regular visitors.

The hearty coöperation of the parents is one of the most encouraging features which the deaconess finds in her efforts to make devout Catholic Churchmen and good American citizens out of the sons and daughters of those who have come to us for that liberty "wherewith Christ hath made us free".

THE OLDEST COLORED CONGREGATION

St. Thomas' Church, organized about 1794 by the Rev. Absalom Jones, and said to be the oldest of our congregations for colored people in the United States, will resume services under the leadership of the Rev. Frederick A. Garrett, appointed by Bishop Rhinelander as missionary in charge. Several years ago it was proposed to sell this property in the heart of the city, as most of the parishioners live at a distance, but evidently for the time being this plan has been held in abeyance. We sincerely hope that Old St. Thomas' will once more get on its feet financially and resume its old time influence among the colored communicants of the diocese.

LIGHTNING DAMAGES BELLS

The bell tower of the Church of the Saviour, West Philadelphia (Rev. Robert Johnston, rector), was struck by lightning early on Sunday morning July 13th, and a beautiful set of chimes, considered one of the finest in the city and valued at about \$35,000, was completely destroyed. I understand that the chimes are fully covered by insurance but the tower only partially so, and the matter is now in process of adjustment.

Owing to the presence of smoke and water in the church it was not possible to hold services the Sunday the accident happened and at present the church is closed while repairs are being made.

EDWIN S. LANE.

A MESSAGE TO CONGREGATIONS ON THE CHICAGO RACE RIOTS

Impresses Claims of Negroes upon White Consideration — Home for Incurables

The Living Church News Bureau
Chicago, August 11, 1919.



THE following statement was sent out during the thick of the recent riots to the clergy of Chicago, with the suggestion that it be read at the services on the following Sunday (August 3rd), and that each leader make such comment on the message as he thought advisable. The appeal, signed by both Protestants and Roman Catholics, was accompanied by a letter, declaring that the statement had "been prepared by a group of men and women who represent many sides of Chicago's life and are deeply concerned to have the Church use her great power in this crisis to assist in the restoration of order and the prevention of further violence. You will share with all of us in the sentiment that if the Church has no message of assurance, confession, and good will in a time of peril like this, it has lost an opportunity which will not soon recur."

A part of the statement is quoted:

"Recent events in Chicago alarm and shock us but at the same time move us to weigh our duty.

Other people have come to our shores to better their condition; we brought the negroes here to better our condition.

"We cannot ignore our debt of gratitude for the part they played in the world war, as indispensable laborers, as courageous soldiers, and as supporters in full of every aid undertaken at home.

"In the past we, in Chicago, made it necessary for them to live near the haunts of vice which we established. We have permitted gambling to flourish in their midst and we imposed upon them the vicious American saloon. At the same time, we unjustly closed many fields of labor to them, causing the neediest to seek work among the demoralizing influences with which we surrounded them. Notwithstanding this, our colored citizens were law-abiding and gave us no trouble until for commercial purposes others were brought from the South in such great numbers that housing and other living conditions are inadequate, and as yet we have been unable to effect a readjustment.

"We are now gathering the fruit of our

own sowing. The colored hoodlums whom we created under the conditions named joined our white hoodlums, and they together planted the seeds of riot in the fertile soil of injustice which prejudice always imposes.

"While the recent riots have witnessed the most sickening brutality on the part of colored people, the whites have been no less cruel; in a great number of instances the stronger race has fallen upon the weaker with ferocity and without mercy and without cause.

"There is no higher or clearer statement of our duty toward our dark brothers than the rule laid down in a very ancient decision which has never been overruled—one which we usually refer to as the Golden Rule.

"Let us resolve, in view of the conditions obtaining within the last few days, to recognize our colored neighbors as Americans who have been loyal to America in the face of bad treatment; let us recognize them as fellow-citizens entitled to the rights and protection of other citizens; let us treat them as men and women entitled to share fully and equally the boasted opportunity of America; let us do this in a freindly spirit worthy of Christians, and of Americans.

"In an emergency, such as the present, it is the manifest duty of the Church to bear emphatic testimony to the need of calmness, sanity, and sympathy with all of both races who are oppressed by the iniquities of the present social order.

"The message of Christianity, as always in the past, is one of brotherhood and inspiration for good will and coöperation which are the bases of the peace and welfare of every community. The efforts of all people of all the churches are needed at this time to restore order and confidence and to make impossible the recurrence of the violence and lawlessness which are disgracing our city."

CHICAGO HOME FOR INCURABLES

The Rev. E. A. Bazett-Jones has issued an interesting report of one of our worthiest diocesan institutions, in which he is chaplain. The Chicago Home for Incurables, situated at 5535 Ellis avenue, shelters and cares for about two hundred patients, who with very few exceptions are a most happy, contented, and well-cared-for little community. Its able superintendent, Mr. Mitchell, connected with the institution ever since its inception, is all a good head ought to be—tactful, affable, and a first class business man. The house mother, Miss Miller, in that position for over twenty-five years, has won the love of all the patients by her genuine goodness and whole-hearted love. The Cathedral is represented by one of her priests and by Deaconess Clare. There are three services each week, one on Sunday at 3 P. M. rendered bright and attractive by the choirs of St. Paul's Church, Christ Church, St. Edmund's, and the Cathedral ladies' choir. On Wednesday afternoon two services are held, for which a priest goes out from the Cathedral. At 2 P. M., in the Young building, and at 3 P. M. in the main Building, meetings are well attended. The priest stands at the door to shake hands and bid goodnight to each one as they leave the chapel with a cheery word of comfort, and from them many a hearty God bless you. The first Wednesday morning in each month is the time the patients make their communions. The first service in the Young building, at 9 A. M., is attended by from nine to fifteen—the fluctuation accounted for by their health. This is the tubercular building. Then there are from two to five for

whom the Blessed Sacrament is carried to their bedsides.

At ten o'clock the second service is held in the main building, when the attendance is from forty to sixty. They are communicated in their chairs, the priest going down one row and up another until all have received. Then the service is concluded in the chapel.

Like many institutions of a similar nature, there is a certain percentage of paying patients, some endowment, some carefully invested funds which bring in some returns to the Home. There is a large share of free cases who are tended as ably and well as the others, no discrimination being shown.

CELEBRATING FOUNDING OF CHURCH IN FREEPORT

Grace Church, Freeport (Rev. F. E. Bernard, rector), celebrated the seventy-seventh anniversary of the beginning of the Church in Freeport on Sunday, August 3rd. The occasion was marked by unusually large attendance at the two Communion services. A large offering is to be used in placing a

memorial window in memory of Mr. Horace Webster, vestryman of the parish for more than half of his life, succeeding his father, who was first elected in 1858.

AN ORGANIST APPRECIATED

At the morning services last Sunday there was read before the congregation of the Church of the Epiphany, Chicago, a resolution of appreciation and congratulation to Dr. Francis Hemington, the organist and choirmaster, on his twenty-first anniversary at Epiphany Church.

"We extend to Dr. Francis Hemington our congratulations and sincere thanks for the great work he has accomplished, to the 'Glory of God and the good of Men' and hope that for many years to come the congregation of the Church of the Epiphany and ourselves may enjoy the privilege and blessing of his services."

Dr. Hemington was the recipient of many gifts from the choir and members of the congregation, and hearty congratulations were extended him by everybody.

H. B. GWYN.

THE GRAVES REGISTRATION SERVICE OF THE GOVERNMENT



OLONEL CHARLES C. PIERCE, rector of St. Matthew's Church, Philadelphia, since 1908, but for the past two years chief of the Graves Registration Service in France, has recently returned to the United States on business of his department.

On May 31, 1917, the Rev. Dr. Pierce (a former chaplain in the army, retired in 1904 with rank of major) was called back into service and commissioned major in the quartermaster corps, with a view to his assignment by the Secretary of War to command of the Graves Registration Units to be formed for service abroad. Major Pierce had carried on this work during our "unpleasantness" in the Philippine Islands for two years with much success. In fact his retirement was due to ill health caused by his labors in this work.

The problems which developed in his task in France were of a very complex nature, but French and British experience were at our disposal and the method used is a combination of the work done in the Philippines and those evolved by our allies. So thoroughly and systematical has the G. R. S. worked that all the known dead have been recorded, and 97 per cent. of the dead identified.

Headquarters were established by Col. Pierce at Tours, in connection with the services of supply, and he formed departments of his work to embrace administration, acquisition of cemeteries, maintenance of cemeteries, inspections, registration of graves, personnel, photography, draughting, and identification.

The actual burial of the dead was left, by orders of General Pershing, to the troops at the front and in the rear areas to the post commanders. Naturally most of this work fell to the chaplains, and they were made sub-inspectors of the Graves Registration service. Every burial had to be reported, with all available data about the man, the exact location of his grave, and the markings used, such as cross, headboard, stake, etc. The securing of the cemetery and its care and maintenance came under the G. R. S.

On the battle areas the main means of identification were the "dog tags", as the

men called them, which every man was compelled to wear on a cord around his neck. But oftentimes such tags were missing, and in the stress of action burial had to be made anyway. Identification therefore became a very important factor in the service and this work is graphically described in a report of the work of the G. R. S.

"Suppose a great battle has been in progress. Amid the terrible storm and battery of exploding shells, troops have pushed on rapidly to take advanced positions in stoutly contested territory. Burial parties of all nationalities have been at work cleaning the place, and burying the slain where they fell. Men of the Graves Registration Units, following up this work with great care, are employed in a skirmish line, tramping over every square foot of territory, examining every shell hole, marking graves, and inspecting the very cracks in the ground to find possible indications of a newly made tomb. Suddenly one finds a place with some simple stake whereon is written, "Unknown American". This will not answer for a satisfactory grave marking, hence a pause is ordered and a squad gathers for the disinterment of what lies beneath. Perchance—as often happens—the G. R. S. men find a bit of a letter in the pocket, containing only the remaining part of an address which includes the name "John" and the postmark "Haverhill", while inside only enough of the stained sheet is distinguished for one to define the words, "your father". It is not much that has been found, but this little is communicated to headquarters and the location of the grave is marked by the proper coördinates on a scaled map. It is often possible, from such a scrap of paper, to trace out all the other facts that are necessary, and eventually, the soldier's name having been discovered, his regimental connection is likewise ascertained, and the G. R. S. inspection returns to the now silent but frightfully furrowed battlefield with a cross that bears the soldier's number. The name is placed at the head of the grave where he lies, in exchange for the other marking of the resting place of an unknown American.

"Sometimes a grave has been satisfactorily marked by reason of the manufac-

turer's name on the woven strap of the soldier's sleeve, or some peculiar coin that may have been in his pocket or even by reason of the marked leggings which he had once borrowed from a comrade, and bore the comrade's name. These are studies as fascinating as the problems on which the detective spends hours in chasing clues, and which, once solved, bring satisfaction to the solver, because by dint of effort and ingenuity he has found means to mark a grave and to give the dead man's relatives the one bit of comfort, without which they would be inconsolable."

Another phase of the work is assembling the dead. In spite of orders isolated burials were often necessary, and improperly located cemeteries were made under stress of battle. "When men are killed in the act of digging graves for their comrades, the conditions faced by combatants are more important than the criticism of those who say how it ought to have been done."

As rapidly as possible the G. R. S. is correcting conditions and assembling the dead in places where they will be secure against loss. "The first work is to sketch each place so that it will not be lost. The second phase, which may be expected to consume time, involves the assembly of these registered remains into larger groups for security. As they are assembled, those who have not been buried in coffins are being properly emplaced and the temporary crosses, or grave markers, are being replaced by those which are larger and more permanent."

Some totals of the work of the G. R. S. have been given by James B. Wood in a newspaper dispatch from Tours, which appeared in the Philadelphia *Evening Bulletin*. He states that 57,668 Americans rest in 967 different spots in Europe, the largest cemetery being at Romange-sous Montfaucon with 30,000 graves. The distribution is as follows:

	Plots.	Bodies.
A. E. F. Cemeteries.....	98	41,428
A. E. F. Plots.....	132	5,808
French Cemeteries.....	558	6,779
Great Britain.....	93	2,073
Belgium.....	33	403
Germany.....	31	916
Archangel.....	1	74
Italy.....	12	72
Luxembourg.....	8	110
Austria.....	1	5
Total.....	967	57,668

"The American Government holds title to 230 burial places, classed as A. E. F. cemeteries and plots. The plots are parts of French cemeteries set aside for Americans. Those buried in the 558 French cemeteries are mostly grouped together, but in some cases are scattered.

"A commission already is in Russia to remove bodies from that country. Those in Germany and Luxembourg eventually will be moved, probably to the big cemetery at Thiaucourt.

"The largest cemetery in Germany is at Coblenz, where there are 800 graves. Those in Belgium will be concentrated into the two cemeteries at Poperinghe and Waereghem.

"In Great Britain there will be no change. All except two are established cemeteries, the largest at Winchester, containing 700 bodies. With two exceptions the *Tuscania* victims are buried on the Isle of Islay, Scotland."

For this excellent work Col. Pierce has received promotion from major to his present rank, the distinguished service medal from our government, and the Cross of the Legion of Honor from France.

Naturally the subject which most concerns the relatives of our noble dead is whether their bodies will be returned to their homes for their final resting place.

Col. Pierce is quoted by the papers as having said:

"The French parliament is considering legislation to prohibit the disinterment of soldiers' bodies, ally or foe, for three years.

"There are at least 4,500 000 dead of the allies and the Germans buried in France, and to disinter them now would cause a state of confusion in France, which would add to the troubles they are undergoing.

"The work of the service, with the losses caused by the war, greatly increased as time went on, and my force was continually augmented and in their findings all exercised the greatest care and thoroughness. I have ever borne in mind that we should not say, 'I cannot locate the body of the one you have lost' until we have exhausted every means of search, and we do not. We have employed a system of double checking so that mistakes are impossible and when we admit that it is impossible to account for a fallen it means that we have actually used up every possible method and search. It is a pleasure to say that we have had to say 'No' to but very few relatives. There are many graves yet to be located, and I shall stay here but a short time before returning to continue the work."

It is thought that Col. Pierce is in Wash-

ington to confer on arrangements to bring home the dead, and in the course of time some further pronouncement on the part of the government will probably be forthcoming.

The writer, however, having served in France as a chaplain, can bear personal testimony that the graves in France are looked after by the G. R. S. with the greatest care. In addition this illustration, which happened to him personally, shows how the French look upon the American graves. It was at the beautiful cemetery at Suresnes, outside of Paris. Every day the French women of the village came to plant flowers and ivy on the graves, each selecting her own spot. One day one of the women came to me and said:

"Would it be all right if I only took one of the graves? I have lost my husband in the war and have very little money, but I will see that this grave is always cared for."

Of course it was all right! And her desire to do even more showed the depth of her feeling. So it is with all the French. So long as an American grave remains in France, that grave will be considered by the French as sacred as those of their own.

RANDOM NOTES FROM JAPAN



THE Japan Mission has been handicapped more than people generally realize by the call to national service in Siberia. Dr. Teusler and Bishop Tucker have won world-wide reputation by their effective work, but they have been by no means alone. There have gone from us also Dr. Teusler's nurses, whose services in Japan we had counted on, Mr. John Reifsnider, our Mission treasurer, Mr. Meredith, Miss Heywood, and Miss Rees, and one of the best of our younger Japanese clergy, Mr. Kojima. Bishop Tucker and Mr. Kojima have come back, and we are hoping soon to have some or all of the others. It is a matter of great satisfaction to all the rest of us, and even perhaps of a little pride, that they have all, without exception, made the very best of records, but still the work in Japan needs them.

And now both of our bishops are off to the General Convention!

Much regret is felt throughout the Mission at the reported resignation of the Rev. Dr. A. W. Cooke, whose war work seems to have drawn him away from his first love for the Mission field in Japan. He will be very greatly missed.

Western lands have no monopoly of H. C. L.! Japan is to-day feeling its pressure in an extreme way. Recently, carefully tabulated statistics show a rise in all items of expense affecting the foreign resident here (and the missionary not less than others) of a clear 109 per cent. up to April, as compared with 1914; and since that date there has been another advance of not less than 20 per cent., in addition. For example, sugar at 21 cents a pound, and still rising almost daily, will mean something very like wartime hardship to most of us.

I wonder if tourists generally appreciate the contribution made to their religious welfare in Japan by the American Mission. Besides the regular year-round English services held at Tokyo and Kyoto, the summer visitors at the two most popular resorts, Karuizawa and Nikko, are served by priests of the American Church. Although Karuizawa is not within the jurisdiction of either American bishop, the summer chaplain has

been for many years the Rev. James Chapell, of our Mission. Bishop McKim has made his summer home at Nikko, when in the country, and while in residence has often taken the services in the charming stone church that is almost the only church building in Japan really redolent of "home". But for the last two summers the Rev. Charles H. Evans has acted as chaplain.

Japan, but chiefly Tokyo, is at present very much exercised over the problem of the projected International Sunday School Convention, to be held in Tokyo next year. The chief problem is the entertainment of the thousands of delegates and guests, for there is hotel accommodation for practically none of them as the hotels are full to overflowing as it is, and rooms are everywhere at a premium even now. There is a good deal of interesting, as well as sometimes amusing, correspondence in the newspapers as to how best a large number of the visitors can be entertained in private houses, in true Japanese style—perhaps somewhat modified to fit the requirements of comfort for the Western visitor!

One should not touch upon political questions in these columns, I suppose; and if one did, it is possible that he would feel moved to some criticism of the militarist methods heretofore employed in Korea; but it is refreshing to find that there is a growing dissatisfaction among thinking Japanese with all these methods, and we may well expect reforms before very long. Japanese Christians have begun the campaign for better treatment of the Koreans, but they have been most ably supported in their protests by public men and some of the papers of most influence. C. H. E.

PREPARATIONS FOR GENERAL CONVENTION IN DETROIT

THE DETROIT local committee is working hard through the summer in its attempts to arrange for the comfort of the deputies to General Convention through October.

"Judging from hearsay, and the personal knowledge of the writer, the course of 'Committees on Hospitality' never did run smooth, and the Detroit Committee is having its

difficulties, of course," says a member of the Hospitality Committee. "Where the mis-information came from that Detroit is to be crowded with conventions in October, we do not know. There are to be but four or five small conventions in October, and the Detroit Convention Bureau thinks it is going to be comparatively lonesome here at that time. Our Convention doesn't loom very large beside the Michigan 'Teachers' Association which comes October 30th, eight to ten thousand strong. So far, only 57 out of 102 dioceses have sent an official list of delegates and some of the 'calling down' letters are the first intimation received that the writers are delegates. Prices are naturally high—the committee cannot govern that fact. Arrangements would be expedited if more were willing to go to two in a room. Private hospitality, very naturally, has been slow in offering. After vacations, and when householders can be sure of their ability to entertain, there will no doubt be more offers. In the meantime, there are two full months before October 7th and the Convention will be taken care of, rest assured."

The Hospitality Committee is trying to make reservations for all the deputies to the General Convention and the Woman's Auxiliary first, and after these are provided for, to make provision for the public generally. It is likely that the latter provision will be made in the immediate future. The hotels have assigned approximately three thousand beds to the hospitality committee, but many of those require that two should be together in a room.

It is suggested that Mt. Clemens, a health resort about 25 miles from Detroit, easily reached by car, and at which there are first class hotels on both the American and European plans at reasonable rates, would be a convenient and pleasant place for many who may find it difficult to obtain reservation in the city of Detroit.

DEATH OF REV. J. G. BACCHUS, D.D.

THE REV. JOHN GREENWOOD BACCHUS, D.D., rector emeritus of the Church of the Incarnation, Brooklyn, N. Y., with which he had been connected for forty-six years, died suddenly on August 1st, at the age of 72. He was an honorary canon at the Cathedral of the Incarnation, Garden City, and a member of the Standing Committee of the diocese of Long Island.

Funeral services were held on August 4th at the Church of the Incarnation, Brooklyn, and interment was in Greenwood cemetery.

MICHIGAN CHURCHMEN AND THE BROTHERHOOD CONVENTION

FOURTEEN PARISHES in and around Detroit were represented by seventy men and older boys at an enthusiastic meeting of the Brotherhood of St. Andrew in St. Peter's parish, Detroit, on July 30th to consider plans for the national convention which begins on October 1st.

Announcement was made of the names of two speakers for the great Churchmen's dinner on Wednesday evening, October 1st—the Rev. Barrett P. Tyler, of Morristown, N. J., and the Hon. John Stewart Bryan of Richmond, Va. Acceptance of the Brotherhood's invitation by these two leaders insures the success of this opening feature, when it is expected that 1,000 will be present.

A letter from Gordon Reese, the specialist in boys' work, told of the series of special junior conferences to be held during the convention, when the Church's great problem of holding and using the older boys will be considered by the boys themselves and by workers among boys from all parts of the coun-

try. This junior convention will be something unique in the annals of the Church.

Features of preparation and of the convention programme were discussed by Archdeacon Jermin of Bay City, the Rev. Dr. Washington of Pontiac, the Rev. Brayton Byron, and the Rev. H. C. Robinson. Laymen who spoke were Frank J. Weber, chairman of the convention committee; L. E. Midworth, president of the Assembly; Franklin Gibson of the convention committee, and two of the Brotherhood travelling secretaries, John D. Alexander and Lawrence Choate.

Detroit is working for a registration at the convention of 1,000 men and boys from its own ranks, so that it may reap the greatest possible benefit from this congress of the men and boys of the Church.

That seventy should come out on a hot July evening and show so much enthusiasm augurs well for the success of the convention.

DEATH OF REV. C. D. BELDEN, M.D.

THE REV. CHARLES DWIGHT BELDEN, M.D., rector of St. James' Church, Eureka Springs, Ark., died at his home in Eureka Springs suddenly on July 27th, aged 73 years. His death is a great loss to the Church in Arkansas. When he saw the needs of the Church in the community where he lived, knowing his own educational advantages and having some private means, he determined to enter the priesthood, which he did about five years ago. He was prepared in all theological branches of study, as well as in Latin and Greek, and passed the examination with credit. He took the work at Eureka, not considering salary, and lived upon his own income. He had won his way into the hearts of the people of Eureka Springs as also at the mission of Harrison, Ark., by his loving ministrations. The Ministerial Association of Eureka Springs passed resolutions speaking of Dr. Belden as "a beloved associate", an able and untiring laborer and executive in the Church, and an unfailing friend, one who constantly labored for the amelioration of human needs.

Dr. Belden's has been a very eventful life. A native of New Jersey, he spent about forty years in New York, where he was at one time associated with Jay Gould in the brokerage business. He then entered the medical profession and became a prominent physician in New York. He also served in the New York legislature, and was a soldier in the Civil War.

Dr. Belden rose to a high rank in masonic circles, having been grand eminent commander in three different commonwealths.

The question of the holy ministry had been in his mind for years, which accounts for his freshness in all theological studies. Bishop Winchester, his close friend and Bishop, encouraged his ordination six years ago, recognizing his usefulness as lay reader and special qualifications for the ministry.

Dr. Belden leaves a widow and one daughter. He was buried at Eureka Springs, where his influence lives on.

RED CROSS APPRECIATION FOR MEDICAL MISSIONS

THE AMERICAN RED CROSS has sent a letter to the Board of Missions expressing its deep appreciation and hearty thanks for the skilled and humane service rendered in Siberia by the missionary doctors and nurses of the Church in the Far East. Some fifteen doctors and twenty-five nurses from the mission hospitals of various communions in China and Japan responded to the call for service with the Siberian Commission. They served not only in Vladivostok but, in many

cases, were sent into the interior, and made possible the carrying on of hospital work in distant points like Buchedoo, Omsk, and Tumen.

The Red Cross, in extending its thanks to the Board of Missions, says of the doctors and nurses:

"They gave excellent service, and their prompt and willing response to the call of the American Red Cross last summer enabled us to give immediate service in Siberia, which, without their help, would have been impossible."

FUNERAL OF DR. SILL

WITH THE honors due his long and faithful service in the priesthood, impressive funeral services for the late Rev. Frederick Schroeder Sill, D.D., rector emeritus of St. John's Church, Cohoes, N. Y., were held from the church on July 29th. In the morning, the Holy Communion was celebrated in the church by the Rev. Ernest J. Hopper, rector, only the immediate family of Dr. Sill receiving. Mr. Hopper was also in charge of the burial service in the afternoon, reading the opening sentence and officiating at the grave. The lesson was read by the Rev. James Caird, rector of the Church of the Ascension, Troy, a lifelong friend of the deceased and president of the Standing Committee. The Creed and Prayers were said by the Rev. George A. Holbrook, another old friend of the Sill family. The benediction was pronounced by the Ven. Roeliff H. Brooks, who came home from his vacation in Maine, expressly to attend Dr. Sill's funeral. About twenty-five of the other diocesan clergy were present, beside several from other dioceses, including the Rev. Dr. Floyd Appleton of Harrisburg, Pa., a personal friend of the old rector of St. John's. From the time the body was brought from Ballston Spa, where Dr. Sill died on July 25th, until the hour of the funeral, members of St. John's Senior Chapter of the Brotherhood of St. Andrew, kept watch over the remains night and day. Dr. Sill's body lay in state in the Sill Memorial Chapel.

HANDBOOK FOR THE NATION-WIDE CAMPAIGN

"NOT BY might nor by power, but by My Spirit, saith the Lord."

This slogan of the Nation-wide Campaign is the text around which a Campaign Handbook of fifty pages has been written. Copies have been sent to all diocesan chairmen for distribution to their campaign committees and to the individual parish committees.

Every phase of the campaign is discussed, including programme, statement of principles, and the national, diocesan, and parish organization. The programme, the handbook points out, has four points; first, to bring the whole spiritual power of the Church to bear upon the Church's whole task; second, to secure and train an increased number of persons, clerical and lay, for Christian leadership and work; third, to care for, on a yearly basis for three years, the financial needs of the three General Boards and also such general agencies as the Brotherhood of St. Andrew, the Church Periodical Club, the Girls' Friendly Society, and the Church League of the Isolated; and fourth, to care for the financial needs of all the provinces, dioceses, and districts of a missionary, religious, educational, or social service nature.

The duties of the diocesan committees are fully discussed and also those of the parish organization. An optimistic note is lent to the final chapter by description of the nation-wide thanksgiving service at which Churchmen throughout the nation will hear

final reports of the Campaign and express their gratitude to God for the guidance and cooperation of His Holy Spirit.

BISHOP JOHNSON has just announced that the chairman of the Los Angeles diocesan committee will be Mr. James R. Page, of Los Angeles, who has been temporary chairman during the making of the survey and a vestryman of St. John's Church. Detail work is to be in the hands of the Rev. Alfred Fletcher, secretary of the diocese. As a result of the survey the diocesan budget for the campaign will be increased by \$100,000 for the further endowment of the episcopate, and by \$50,000 for the increase of clerical stipends.

DEATH OF THE REV. MYTTON MAURY, D.D.

THE REV. MYTTON MAURY, D.D., a retired priest of the diocese of New York, and widely known not only as a clergyman, but also as editor of Maury's Geographies and author of two volumes of *Famous Men*, died on Tuesday, August 5th, at St. John's Riverside Hospital, Yonkers, N. Y., after an illness of several months, and after a life of 80 years.

Dr. Maury was born in Wales in 1839, but his parents came to Virginia when he was only 10 years old. He was graduated from Columbia University with highest honors, and at the Berkeley Divinity School was distinguished for his Hebrew learning. His doctor's degree was given him by the University of New York. Bishop Horatio Potter ordained him to both diaconate and priesthood in 1863 and 1865, and after his ordination he traveled widely in Europe, Egypt, and the Holy Land.

His first charge was St. Mary's-in-the-Highlands, Cold Spring, N. Y., and later he held charges in various parts of the state, as well as in Massachusetts, Nova Scotia, South Dakota, and New Jersey. For two years he was acting professor of physics and analytical chemistry at the University of New York. He married Miss Virginia Draper of Hastings-on-Hudson, and is survived by two daughters and a son.

Dr. Maury's last charge was the Church of St. John the Evangelist, in Rockland county, New York, which he held from 1904 until the present year.

Funeral services were held at his residence on Thursday and in the afternoon of the same day at St. Mary's Church, Cold Spring-on-Hudson; which Dr. Maury built while rector of that parish.

ORDER FOR CONSECRRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Troy Beatty, D.D., Bishop Coadjutor-elect of the diocese of Tennessee, as follows:

Time: Thursday, September 18th.

Place: Grace Church, Memphis, Tenn.

Consecrators: The Presiding Bishop, the Bishop of Tennessee, the Bishop of Arkansas.

Presenter: The Bishop of Mississippi, the Bishop of Atlanta.

Preacher: The Bishop of Tennessee.

Attending Presbyters: The Rev. B. B. Ramage, the Rev. F. DuM. Devall.

Master of Ceremonies and Deputy Registrar: The Rev. Dr. A. H. Noll.

CHRIST CONQUERS CHINESE PROVINCE

TWENTY YEARS AGO the province of Hunan, China, was barred to foreign residents and Christian propaganda. The Hunaners were separated by self-erected barriers from the

rest of mankind. During his recent visit to the capital, Changsha, Dr. John W. Wood, the Foreign Secretary of the Board of Missions, viewed the city from the roof of the splendid up-to-date hospital of the Yale University of China. He saw a city with church spires against the sky, mission schools and residences, large foreign business houses along the river, and at his feet the great modern hospital and college buildings. One might have been looking at a city where Christianity had been actively at work for centuries.

ALBANY

RICHARD H. NELSON, D.D., Bishop

St. Luke's Church, Troy

THE MEN of St. Luke's Church, Troy, are busily engaged in putting the rectory in first class condition. It is hoped to secure a new rector early in the autumn.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Approaching Consecration of Dr. Parsons

THE PROBABLE date for the consecration of the Rev. Dr. Parsons as Bishop Coadjutor is Wednesday, November 5th.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Sunday Amusements—New Organ for Zion Church, Rome

THE REV. A. J. SCHRADER of St. John's Church, Whitesboro, in his sermon on the last Sunday in July, referred to the matter of Sunday baseball and other Sunday recreations, over which there is much difference of opinion in the community. He said that he was neutral regarding Sunday baseball and did not sign the petitions on either side, knowing that some of his parishioners would be opposed to it, while others favored it.

THE FOREGOING ITEM indirectly reveals that the quiet Sundays once characteristic of Central New York are rapidly becoming a thing of the past. Not only have Sunday excursions become common, but many communities are taking steps to permit Sunday baseball, and some of the summer Chautauquas touring the state are giving Sunday programmes with paid admissions.

ZION CHURCH, Rome (Rev. Eugene S. Pearce, rector), allows no summer lethargy to halt its activities. A three-manual organ, to cost \$15,000, is being installed by the Emmons Howard Organ Co. of Westfield, Mass., builders of the Pan-American Organ in Music Hall, Buffalo. Part of the new organ will be located in the space formerly occupied by the old one, and the other section will be at the left of the chancel, where the chapel was located. The organ is to be electrically operated, and will be completed about the middle of September. When the organ is dedicated a bronze tablet will be unveiled on the wall near the organ, and the congregation will learn the name of the donor. The parish aid society has purchased a valuable property next to the parish house and has deeded it to the vestry. The lot is 60x100 and has a fifteen-room dwelling house and a garage. It is expected that the house will ultimately be taken down and the parish hall enlarged. Another plan is to build a rectory of stone matching the material of the parish house and connecting the church, parish house, and rectory with one another. The present rectory is a considerable distance from the church.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. C. ACHESON, D.D., Suffr. Bp.

Girls' Friendly Conference—Religious Education

THE ASSOCIATES of the Girls' Friendly Societies of Western Massachusetts are uniting with the associates of Connecticut in holding a conference at the diocesan Vacation House at Canaan from the 5th to the 15th of the coming September. The Rev. McVeigh Harrison, O.H.C., will conduct the retreat, commencing on Saturday evening, September 6th, and closing with an early celebration of the Holy Communion on the following Monday morning. Mrs. Morton Lewis, diocesan president of New Jersey, the guest of honor, will lead the discussion every morning after Monday. Very reasonable board and lodging rates have been made and a large attendance is anticipated.

CHRIST CHURCH, West Haven (Rev. Floyd S. Kenyon, rector), in the recent death of Mr. Cyrus W. Tuttle, a prominent clergyman, has lost its senior warden and a gentleman long interested in the welfare of the local Church.

THE DIOCESAN Board of Religious Education, cooperating with the General Board, will issue early next month a sermon outline for Religious Education Sunday, the third Sunday in October. At the same time the board will send throughout the diocese some helpful and instructive literature dealing with present-day issues in religious education.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Clericus at San Diego—St. Philip's Mission—An Informal Congregation

RECENTLY a clericus was organized for San Diego and its suburbs. The summer meeting was held on July 29th at the summer cottage of the Rev. Charles L. Barnes, rector of St. Paul's, San Diego, at Encinitas. The Rev. Charles T. Murphy, Jr., civilian chaplain at San Diego, read a paper on Neo-Catholicism.

CHURCHMEN GENERALLY are likely to think of the Church's work among the colored population as confined to the East and South. In Los Angeles, however, St. Philip's Mission has been markedly successful. When the Rev. W. T. Cleghorn came to charge of the work in 1910 he found five communicants. The journal of the diocese which is just off the press shows a total of 203 communicants. Attendance has so increased that it is no longer possible to seat the Sunday morning congregations. The last indebtedness on the church building, amounting to \$700, was cleared at Easter and it is planned to add more room before the end of the year. The parish hall is not only used for the Church school and for social gatherings, but the local branch of the National Association for the Advancement of Colored People holds its regular meetings there. The priest in charge is hoping to establish a kindergarten and classes in domestic economy for the colored community.

PROBABLY THE only choir camp held in the Pacific Ocean was that of St. James' Church, South Pasadena, in July at Avalon, Santa Catalina Island, twenty miles off shore from Los Angeles harbor. Seventeen of the choir boys made the trip, which was in charge of the rector, the Rev. C. Rankin Barnes.

ST. MARK'S PARISH, Pasadena, tendered a reception on July 24th to its rector and his wife, the Rev. and Mrs. Albert L. Hall, in

honor of the tenth anniversary of their wedding. A gift of \$200 in gold was presented them on behalf of the people.

IN A RECENT systematic canvass of the parish at Whittier (Rev. F. U. Bugbee, rector), a committee of women secured thirty-seven subscriptions to diocesan and general Church periodicals. Between thirty-five and forty families in the parish of only one hundred communicants are probably subscribers to Church periodicals. The committee report that only three families failed to respond.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Mission Pays Its Floating Debt

THE REV. D. F. TAYLOR, missionary in charge, and the members and friends of St. Luke's Mission, New Orleans, are rejoicing because \$802 collected in their recent debt drive paid the floating debt. The mission is trying to make its way to self-support.

OREGON

W. T. SUMNER, D.D., Bishop

Central Convocation

AN OPEN-AIR SERVICE on Yaquina Bay beach marked the opening of a session of the central convocation, held at Newport on July 28th and 29th. A congregation of about 150 citizens and summer visitors heard an impressive sermon by Bishop Sumner on the present world situation and the task of organized religion. Morning, afternoon, and evening meetings were held at St. Stephen's Church. Addresses were made by the Rev. F. G. Jennings, the Rev. C. H. Powell, and Mrs. Julia S. Whiteford. At the concluding service missionary addresses were delivered by the Rev. E. T. Simpson, Dean of the convocation; the Ven. H. D. Chambers, the Rev. John D. Rice, general missionary, and Bishop Sumner. The convocation at its business session endorsed the work of the Church League of the Isolated, and urged a survey of educational institutions where no organized work of the Church is in evidence, with a view to reaching Church students. The visiting clergy were splendidly entertained by the Rev. H. E. Bush and his congregation.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop

St. Paul's Parish, Waco

ON SUNDAY, July 6th, there was held in St. Paul's Church Waco (Rev. W. P. Witsell, rector), to celebrate the signing of the peace treaty, what was considered the most inspiring and beautiful service ever held within its walls. The church was artistically decorated with American flags and liberty, victory, and peace designs. The imposing procession consisted of the vested choir, army officers from Rich Field, soldier standard bearers, carrying flags of the United States, Great Britain, France, Belgium, and Italy, and a detachment of soldiers from the aviation field. It was a fit companion to the noble memorial service previously held in honor of the three sons of the parish who were killed during the war. The vestry has enthusiastically endorsed the Nation-wide campaign, and has left it to the rector, as chairman of the diocesan committee, to take whatever absence from the parish he thinks necessary to advance this great enterprise. The rector expects to remain at his post all summer, to keep in constant touch with the campaign, perfecting the organization of the diocese for ac-

tivity this fall. There has been unusual activity along several lines in the parish for the summer season, and at least four or five people besides the rector are planning to go to Detroit for the General Convention.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Lightning Strikes Church in Bath

AT A few minutes past twelve on the morning of August 6th the festival of the Transfiguration—in the midst of one of the heaviest electrical storms of the season, St. Thomas' Church, Bath (Rev. C. E. Purdy, M.D., rector), was struck by lightning. The church, a beautiful specimen of Gothic architecture, was built in 1869-71. The cornerstone was laid on August 3, 1869, by Bishop Coxe. The spire, whose height of 125 feet equals the length of the church from porch to altar, was completed on September 21, 1870, and the cross was raised to the glory of God before a large gathering, the Rev. Dean Reed Howard, D.D., then rector, offering a service of thanksgiving. This spire was struck by lightning and quite seriously damaged in 1890, so that the whole cross and about a dozen layers of the spire structure had to be replaced. The present cross bears the date of restoration October 23, 1890. Now, fifty years after the laying of the cornerstone, the top of the cross was struck and knocked clear of the roof and landed much shattered about six feet away from the wall of the church on the west lawn, effecting no damage to the rest of the building. Though it will cost a great deal, the work of restoration will probably begin at once. An every-member canvass

The American Church Monthly

SELDEN PEABODY DELANY, D.D., Editor
GEORGE A. ARMOUR, President

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and missionary campaign recently held under the leadership of the Rev. Dr. Harding started many a delinquent and encouraged all, nearly doubling the actual givings.

WEST TEXAS

WILLIAM THEODOTUS CAPERS, D.D., Bp.

Soldiers Thank Church Workers

About Face, the official organ of the U. S. Army base hospital at Fort Sam Houston, San Antonio, gives expression to its appreciation of St. Mark's Church and its welfare work in an article which appeared in its issue of July 25th. It says:

"Many articles have been written commending the various welfare organizations for their fine services during the war. The churches have been somewhat forgotten, and in this, the last issue of this paper, *About Face* wishes to pay tribute to the churches of San Antonio which have made it a point to serve the patients of this hospital in many good ways. Among these St. Mark's Episcopal Church takes first rank. For many months this church has been giving dinners to men in the service on Sunday, and since the presence of many wounded men, here from overseas, from fifty to seventy-five patients have been entertained at dinner regularly. For a long time delightful dances were given every Wednesday evening for soldiers. Lately, the members of this church have been busily arranging auto rides and outings for disabled soldiers. Visits to bed-ridden patients in the wards have been frequent. In behalf of the personnel and patients of this hospital, *About Face* wishes to express to St. Mark's Church and the other churches of the city the deep appreciation of the good work which they have done among us."

CANADA

Return of Canon Almond—Dedication of Parish Hall—Memorials

Diocese of Keewatin.

CANON LOTHOUSE, assisted by the Rev. Mr. Sanderson, recently baptized sixty-five children at the Indian Mission of Lac Seul, and celebrated thirteen marriages. There are six hundred Indians on the reserve and they are most eager to have a clergyman resident among them, but so far no man is available.

Diocese of Montreal.

BISHOP FARTHING is spending the month of August at Minett in the Muskoka district.—THE REV. CANON ALMOND, director of the chaplain services of the Overseas Military Forces of Canada, returned home July 19th, and received a warm welcome from his parishioners at Trinity Church, Montreal. To show their appreciation of her fifty years of service in the Sunday school as teacher, and also of her work in caring for the church and chancel, the congregation presented Miss Gilmour with a purse. The presentation was made by the Bishop.

Diocese of Niagara.

THE NEW parish hall for Holy Trinity Church, Welland, was dedicated by Bishop Clark on the same day as the memorial organ, erected in memory of twenty-five parishioners who gave their lives in the war.

A HANDSOME and unique memorial to fallen soldiers, to be erected in St. Philip's Church, Hamilton, is in the form of a large tablet divided into panels and carved in oak. The work is being done by a returned soldier.

Diocese of Nova Scotia.

ARCHBISHOP WORRELL inducted the new rector of St. Paul's Church, Charlottetown, P. E. I., on July 13th, before a large congregation.

Diocese of Ottawa.

THE RECTOR, the Ven. Archdeacon Mackay, turned the first sod for the new Trinity Church, Ottawa East, on July 24th. The cornerstone is to be laid about the end of August.—A FINE memorial window was recently unveiled in Trinity Church, Cornwall, where also a new organ, to cost over \$8,000, is to be placed. All the money for the organ has been subscribed in the parish.

Diocese of Rupert's Land.

SOME NEEDED repairs being made in All Saints' Church, Winnipeg, will not be finished till September. Services are being held in the school house during the summer.

—THE MEETING of the diocesan synod, twice postponed, has been finally set for October 14th.—THE PRIMATE inducted the Rev. J. H. Thomas, the new rector of St. George's, Transcona, on July 13th. He is a graduate of St. John's College, Winnipeg.—THE MEN of St. Stephen's Church, Winnipeg, presented Mr. J. M. MacCormick, superintendent

of the Church Camp Mission, with a beautiful gold mounted walking stick in recognition of splendid work. The presentation was made at the depot as he was leaving for England, where he is to take up new work at the headquarters staff in London.—A TABLET was unveiled in Holy Trinity Church, Winnipeg, on July 16th, to the memory of Capt. L. U. Belcher, M. C., who was killed near Cambrai in September last. The inscription gives the facts of his death and his age, 23. The tablet is near that erected to the memory of his brother, Major Belcher.

Diocese of Toronto.

A POPULAR MEMBER of the staff of Trinity College, Toronto, Prof. A. H. Forster, is leaving his position there, in the divinity faculty, to become professor of New Testament Exegesis in the Western Theological Seminary, Chicago.—THE PARISH MAGAZINE of St. Paul's Church, Lindsay, has been urging upon the parishioners to make earnest preparation for the forward movement.

THE ROAD to success is not to be run upon by seven league boots. Step by step, little by little—bit by bit—that is the way to wealth, that is the way to wisdom, that is the way to glory.—Charles Buxton.



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